The Anatomie of Abuses:

Containing,

A DISCOVERIE, OR BREFE Summarie of ſuch Notable Vices and Imperfections, as now raigne in many Countreyes of the World: but (eſpeciallye) in a famous ILANDE called AILGNA: Together, with moſt fearefull Examples of Gods Iudgements, executed vppon the wicked for the ſame, aſwel in AILGNA of late, as in other places, elſewhere.

Very Godly, to be reade of all true Chriſtians: but moſt nedefull to be regarded in ENGLANDE.

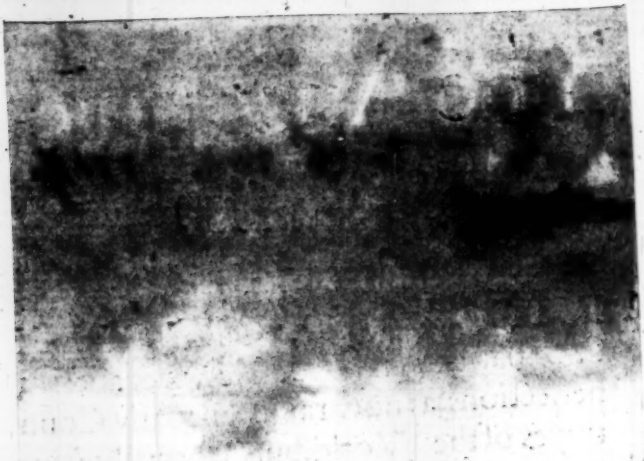
¶ Made Dialogue-wiſe by Phillip Stubbes.

Seene and allowed, according to order.

Math. 3. Verſ. 2.
Repent, for the Kingdome of God is at hande.

Luc. 13. Verſ. 5.
I ſay vnto you (ſaith Chriſt) except you repent, you ſhall all periſh.

¶ Printed at London, by Richard Jones. 15[illegible]



To the Right Hono-

[redacted] EARLE of Arundell: Phillip Stubbes, wisheth health of body & soule, fauour of God, Increase of Godly Honour, reward of laudable vertue, and eternall felicitie, in the Heauens, by IESVS Christ.

NOBILITAS Patriæ DECVS.

THE Lorde our God (Right Honorable) hauing by the power of his worde, created Heauen and Earth, with all thinges what soeuer, for the comfort and vse of Man: the last of all other (euen the sixt daye) made Man after his owne symilitude and likenesse. To what end? Namely, that in him he might be glorified aboue all other Creatures. And therfore, whereas in making of other things, he vsed only this word, FIANT, be they made, or let them be made: whē he came to make Man, as it were consulting with himself, & asking coūcell at his wisdome, he said, FACIAMVS HOMINEM, let vs make Man, that is a wōderfull Creature: and therfore, is called in greeke ΜΙΚΡΟΚΟΣΜΟΣ, a litle world in himself. And truly hee is no lesse, whether we consider his spirituall soule, or his humaine body. For what Creature is theare vppon the face of the Earth comparable to man, either in body or in mind? what creature hath a soule immortall inherent in his body, but onely Man? what Creature can forsee things to come, remēber things past, or iudge of things present, but onely man? what Creature beareth the vmage of God

about with him, but Man? what Creature is made ſo erect to behould the Heauens, as man? What Creature may be likened to man, either in proportiō of body, or gifts of the ſoule? And (finally) what Creature hath the promiſe of the reſurrectiō & glorificatiō of their bodies, & of [illegible] life but onely Man? Than ſeeing the Lorde hath made man thus glorious, and preferred him in euery degree, before al other Creatures (the Angelicall Creatures ſet a part) it is manifeſt, he hath done it to ſome ſpeciall end & purpoſe: that, as in perfection and all kinde of integritie, he excelleth all other Creatures, ſo he might be glorified in, thorow, and by him aboue al other Creatures. And hereby we may learne it is the will of GOD, that wee bend all our force to the aduauncing of his glorious Name, the edification of his People, & the building vp of his Church, which he hath redemed with the bloud of his deare Sonne.

Which thing (mee think) is notably figured foorth vnto vs in the, 25. of EXODVS. wher the Lord commaunded Moyſes to build him a Tabernacle, or howſe of prayer, to this end and purpoſe (doubtles) that therin his lawe might be read, his Ceremonies practiſed, Sacrifices, Victimates & Holocauſtes offred, and his glorious Name called vppon and obeyed. To the erection wherof, euery one conferred ſome what, ſome brought gold, ſome ſiluer, & ſome braſſe, lead & tiane, other brought ſilk, purple, ſkarlet, and other ornaments, and the meaneſt brought ſomewhat, namely, ſkins haire, ſand, lyme, morter, wood, ſtone, and ſuch like. Euen ſo (right honorable) would the Lord haue euery one to conferre ſome what, euen ſuch as he hath, to the building of his ſpiritual howſe, the Church, purchaſed with the bloud of the Meſſyas. Wherfore, ſeeing it is ſo, that euery one is to further this ſpirituall building to his poſſible power, I haue rather choſen with the ſimpleſt, and meaneſt ſort to bring, though but heyre, ſand, ſkins, lyme, morter wood or ſtones, than altogether to cōtribute nothing. Not doubting, but that the chief Maiſter and Builder of this houſe, Chriſt Ieſus, wil not diſlike, but rather accept of this

my poore contribution, no leſſe than he did of the poore wydowes Mite, to whom was imputed that ſhe had caſt more, in Gazophilatium Templi, into the treaſury of the Temple, than all the reſt: for what ſhe wanted in effect, that ſhe ſupplyed in affect. And for that alſo the Lord our GOD committing his talēts to euery one, whether more or leſſe, not onely requireth the ſame of vs againe ſimply, but alſo, as a ſtraight computiſt, demaundeth intereſt and gaine of euery one of vs: & for that not only, he is a murtherer & a Homicide before God, who ſlayeth or killeth, a Man with material ſword, but he alſo, who might hinder or preuent the ſame, & wil not. And not onely, he is guilty of hainous tranſgreſſion that cōmitteth any euill really, but alſo he who conſenteth to it as he doth, who holdeth his peace, or he who by any means might auoid it, and either for negligence wil not, or for feare of the world dares not. Therfore, albe it, that I haue receiued but one poore talēt, or rather the ſhadow of one yet leaſt I might be reproued (with that vnprofitable Seruaunt) for hyding my ſmall talent in the Earth, nor profiting therwith at all, either my ſelf, or others, I haue aduētured the making of this litle treatiſe, intituled, (The Anatomy of Abuſes,) hoping that the ſame (by diuyne aſſiſtance) ſhall ſomewhat conduce to the building of this ſpirituall howſe of the Lord.

And although I be one (moſt honorable Lord) that can do leaſt in this Godly courſe of life (palpable barbariſme forbidding mee ſo much as once to enter into Wyſdomes ſchool) yet for that ſome wil not, for feare of loſing worldly promotion (though in the meane tyme they loſe the Kingdome of Heauen,) Other ſome dare not for diſpleaſing the world: I ſay, for theſe, & ſemblable cauſes together, with the zeale and goodwill I beare vnto my Countrey, and feruent deſire of their conuerſion and amendement, I haue taken vpon me the contryuing of this book: Which GOD graunt may be with like plauſible alacritie receiued, as with paines and good will, I haue publiſhed it, for the benefit of my Cuntrey, the pleaſure of the God-

ly, and amendement of the wicked. And I doubt not, that as none, but the wicked, and peruerſe whoſe gawld backes are tutched, will repyne againſt mee, ſo the Godly and vertuous, will accept of this my labour, and trauaile herein, whoſe gentle fauour and goodwill, ſhall counterpoyſe, (yea farre ſurmount) the maligne ſtomackes, and ſtearn countenances of the other.

After that I had (right honorable) fully perfected this booke, I was minded, notwithſtāding, both in regard of the ſtrangenes of the matter it intreateth of, & alſo in reſpect of the rudenes of my penne, to haue ſuppreſſed it for euer, for diuerſe and ſundrie cauſes & neuer to haue offred it to the viewe of the world. But, notwithſtanding, being ouercome by the importunat requeſt, and infagitable deſire of my frēds, I graūted to publiſh the ſame, as now (God haue the praiſe therof) is extant. But, when I had once graunted to imprinte the ſame, I was then in greater doubt thā before, fearing, to whome I might dedicate the ſame ſo rude & impoliſhed a worke. And withall I was not ignorant, how hard a thing it is in theſe daies to finde a Patrone of ſuch bookes as this, which ſheweth to euery one his ſin, and diſcouereth euery Mans wicked waies, which indeede, the vngodly cā not at any hand abyde, but as it were mad-mē diſgorging their ſtomackes, and ſpewing out the poyſon of their maliciouſe harts (Cum in Authorem tum in codicem plenis buccis, & dentibus pluſquàm caninis rabidè feruntur:) they rage, they fume and rayle both againſt the AVTHOR & his booke. Thus (vacillante animo) my minde wandring too & fro, and reſting, as it were in extaſie of deſpaire, at laſt I cald to mind your honorable Lordeſhip, whoſe praiſes haue long ſince pearced the Skyes, & whoſe laudable vertues (by the goldē trumpe of fame) are blowen, not ouer the realme of England only but euē to the furtheſt coſts & parts of the world. Al whoſe vertues, and condigne prayſes, if I ſhould take vpon me to recounte, I might aſwell number the ſtarres in the Sky, or graſſe of the Earth. For, for Godly wyldome, and zeale to

the truth, is not your good Lordſhip(without offence be it ſpoken)comparable with the beſt? For ſobrietie, affabilite,& gentle curteſie to euery one, farre excelling many? For your great deuotion and compaſſion to the poore oppreſſed, in all places famous? For Godly fidelitie, to your Soueraigne, loue to the Cuntrey,& vertues in general, euery where moſt renowmed? But leaſt I might obſcure, your Worthy commendations with my vnlearned penne, (lytle, or nothing at all emphatical) I will rather ſurceaſe, thā further to proceed, contenting my ſelf rather to haue giuen aſhadowe of them, thā to haue ciphered them foorth, which indeed are both infinit, and inexplicable. In conſideration (wherof) notwithſtanding that my Booke be ſimpler, baſer, and meaner, than that it may (without bluſhing) preſent it ſelfe to your good Lordſhip (being farre vnworthie of ſuch an honorable Perſonage) yet accordinge to your accuſtomed manſuetude, and priſtine clemency I moſt humbly beſeach your good Lordſhip to receiue the ſame into your honors Patrociny & protectiō, accepting it as an infallible tokē of my faithful heart, ſeruice, and good will towardes your honorable Lordſhip: For proofe wherof, would God it might once come to paſſe, that if not otherwyſe, yet with my humble ſeruice, I might ſhew foorth the faithfull & euer willing hart I beare in breſt to your good Lordſhip: proteſting before Heauen and Earth, that though power want, yet ſhall fidelitie, faithfulnes and goodwill faile neuer. And becauſe, this my Booke is ſubiect (my verie good Lord) to as many reproches, tauntes and reproofes, as euer was any litle book (for that few can abyde to haue their ſins detected) therfore I haue had the greater care to commit the ſame to the guardance & defence of your honour, rather than to manie others, not only for that God hath made your honour a Lampe of light vnto the worlde, of true nobilitie & of al integritie & perfection, but alſo hath made you his ſubſtitute, or vicegerēt, to reforme vices, puniſh abuſes, and correcte ſinne. And as in mercy he hath giuen you this power and auctoritie, ſo hath he by the operation of his Holy Spirite infuſed into your heart an earneſt deſire to ac-

compliſh the ſame according to his will: Which zeal in your ſacred breſt, the lord increaſe for euer. And the rather for that (as your Lordſhip knoweth) reformation of manners and amendement of life, was neuer more needfull: for, was Pride (the chiefeſt argument of this Booke) euer ſo rype? Do not, both Men & Women (for the moſt part) euery one in generall go attired in ſilks, veluets, damaſks, ſatins, and what not? which are attyre only for the nobilitie and gentrie, and not for the other at any hand? Are not vnlawfull games, playes & enterludes, and the like euery where vſed? Is not whordome, couetouſnes, vſurie & the like daylie practiſed without al puniſhment or lawe? But hereof I ſay no more, referring the conſideration, both of theſe and the reſt, to your Godly wiſedome and the further diſcourſe of this my booke. Beſeaching your good Lordſhip, to pardon my preſumption in ſpeaking thus much, for (Zelus domini huc adegit me:) the zeal of my God hath driuen me hether, knowing, that the Lord hath ordeined you, to himſelfe a choſen veſſell of honour, to purge his Church of theſe Abuſes, and corruptions, which as in a table are depainted & ſet foorth in this litle treatiſe. Thus I ceaſe to molleſt your ſacred eares any further with my rude ſpeaches, moſt humbly beſeaching your good Lordſhip not only to admit this my Booke into your Honours patronage & defence, but alſo to perſiſt the iuſt Defender therof, againſt the ſwyniſh crew of rayling ZOILVS & flowting MOMVS, with their cõplices, to whom it is eaſier to depraue all things than to amend any thing theſelues. Which, if I ſhall perceiue to be accepted of your honour, beſides that I ſhal not care for a thouſand others, diſliking the ſame, I ſhall not only thinke my ſelf to haue receiued a ſufficient guerdon for my paines, & ſhalbe therby greatly incoraged (if God permit (hereafter, to take in hand ſome memorable thing to your immortall prayſe, honour & renowne, but alſo ſhall dayly pray to God, for your good Lordſhip long to continue, to his good pleaſure and your harts deſire, with increaſe of Godly honour reward of laudable vertue, and eternal felicitie in the Heauens by Ieſus Chriſt.

Columna gloriæ virtus.

(5851)

To the Second Edition of this Book was prefixed — "A Preface to the Reader," which takes up five pages. The following are the only passages worth transcribing:

"Whereas in the process of this my booke, I have intreated of certen exercyses usually practised amongst us, as namelie of Playes and Interludes, of daunceing, gaming and such other like; I would not have theese to take ence, as though my speeches tended to the overthrowe and utter dislikeing of all kind of exercyses, in generall; that is nothing my simple meaning. But the particular abuses which are crept into every one of these several exercyses is the onely thing which I think worthie of reprehension.

For otherwise (all abuses cut away) it should not that some kinde of Playes, Tragedies and enterludes in their owne nature

are not only of great ancientie, but also very honest and very commendable exercyses, being used and practysed in most christian common weales, as which containe matter (such they may be) both of doctrine, erudition, good example and wholesome instruction. — So that when honest and chast playes tragedies and enterludes are vsed to these ends, for the godly recreation of the mind, for the good example of life — they are very tolerable exercyses. But being vsed (as now commonly they be) to the prophanation of the Lord his Sabaoth, to the alluring and inveigling of the people from the blessed word of God preached, to theatres and vnclean assemblies, to ydlenes, unthriftines, whordome, wantonnes, drunkennes and what not; and which

is more, when they are used to this end, to maintaine a great sort of ydle persons doing nothing but playing and loytering, hauing their lyuings of the sweat of other mens browes, much like unto dronets, deuouring ye sweet honie of the poore labouring bees, than are they exercyses at no hande sufferables.

And as concerning dauncing, I would not haue the good Reader to think that I condemne ye exercyse itself all together — but my words doo touch and concern the abuses thereof only. As being used upon the Sabaoth day from morning till night, in publick assemblies and frequencies of people, men and women together, with pyping, fluting, vomming, and such like inticements

to wantonnesse and sin, together with their leapings, skippings, and other unchaste gestures, not a few, being used, or rather abused, in this sort, I utterly discommend it.

And whereas I have spoken of the excesse of Apparell, and of the abuse of the same, I would not be so understood as though my speeches extended to any either noble, honorable or worshipfull sort. I am so far from once thinking that any kind of sumptuous or gorgeous attire is not to be worne of any of them, as I suppose them rather ornaments in them than otherwise.

And therefore when I speak generally of excesse of apparell, my meaning is of the inferior sorte only, who for the most part

do far surpasse either noble, honorable or worshipful, ruffling in silks, velvets, satins, damasks, taffeties, gold, silver, and what not; with their swords, daggers, and rapiers guilte, and beguilte, burnished, and costly ingraven, with all things else that any noble, honorable or worshipful man doth or may weare, so as the one cannot easily be discerned from the other.

These be the Abuses that I speak of, these be the evylls that I lament, and these be the persons that my words do concerne. —

Thyne to use in the
Lord's
Phillip Stubbes.

The second edition was I believe, in 1585. It is in the Br. Museum.

The fourth Edition was printed in 1595 4to with corrections and additions.

Throughout that edn. we find England, not Ailgua, i.e Anglia.

Philippus Stubeus
Candido Lectori.

OFfendit nimia te garrulitate libellus
forte meus, Lector miror id ipse nihil.
Obsitus est etenim verborũ colluuione
plusquàm vandalica, rebus & insipidis.
Quare si sapias operam ne perdito post hac
nostra legendo, legas vtiliora, vale.

¶Idem in Zoilum.

ZOILE cum tanta rabie exardescis in omnes,
non aliter rabidus, quàm solet ipse canis:
Dente Theonino rodens alios, calomque,
incessens hos, qui nil nocuere tibi:
Vipeream in cunctos vibrans O Zoile linguam,
linguam quam inficiunt toxica dira tuam:
Cum Debacchandi finis sit Zoile nullus,
hora quieta tibi nullaquo prætereat:
Cum tumeas veluti ventrosus Z O I L E buso,
demiror medius quòd minus ipse crepes.

¶Aliud in eundem.

Dæmones ad terrum descendat Zoilus antrum,
hunce lacerent furiæ, Cerborus ore voret.
Imprecor at misero quid pœnas, cui satis intus?
dæmona circumfert pectore namque suo.

¶Eiusdem aliud.

Si tibi prolixus nimium liber iste videtur
pauca legas, poterit sic liber esse breuis.

C.B. In commendation of the Auctors lucubrations.

YOU Sages graue with heares so hoare,
attend what you doe heare:
And eke you youthfull gallants all,
marke well and giue good eare.
You princely peeres, and Senatours,
in sacred hearts imprint:
These saiynges wise, and prudent eke,
to practize doe not stint.
You Bishoppes, and you Prelates all,
learne herk your flocke to keepe:
You Ministers, and Preachers eke,
to feede your seely sheepe.
You Commons all, whiche doe enioye,
bothe high and lowe degree:
Step boldly in amongest the route,
and view with single eye,
This perfect glasse, and mirror pure,
which doeth your sinnes descrie:
And sacred precepts doeth prescribe,
by name Anatomie.
Approche therefore both high and lowe,
this Booke see that thou buye:
And learne thy self by sacred loye,
in vertue for to dye.
To God, to Queene, to all men eke,
how thou thy self shouldst frame:
To liue, to dye in vertues lawes,
to win immortall fame.

Loe

Loe here (you readers all) the gaine,
which you herein maie haue:
Delay not then, giue Stubbes the praise,
since freely he it gaue.
Loe here my freende his freendly harte,
which he to Countrey beares:
His taken paines to all he sendes,
with sighes and tricklyng teares.
In his behalfe I as his freende,
doe humbly of you craue:
His willyng minde accept, and giue
hym praise he ought to haue.

FINIS.

τὴς ἄρετὴς δεγοῦ ἡ τευχ ἡ
αλδαι ακ.

A.D. In commendation

of the Auctor and his Booke.

If mortall man maie challenge praise,
For any thyng doen in this like:
Then maie our Stubbes, at all assaies,
Inioye the same withouten strife.
Not onely for his Godly zeale,
And Christian life accordinglie:
But also for his Booke in sale,
Here present now before thine eye.
Herein the Abuses of these daies,
As in a glasse thou maiest beholde:
Oh buy it then, heare what he saies,
And giue him thankes an hundred folde.

I.F. In commendation of the Auctor and his Booke.

Shall men prophane, who toyes haue writ,
And wanton Pamphlets store:
Whiche onely tend to nourishe vice,
And wickednesse the more.
Deserue their praise, and for the same,
Accepted be of all,
And shall not this our Author then,
Receiue the Lawrell pall?
Who for good will in sacred breast,
He beares to natiue soyle,
Hath published this Godly Booke,
With mickle paine and toyle.
Wherein, as in a Mirrour pure
Thou maiest beholde and see,
The vices of the Worlde displaied
Apparent to thy eye.
He flattereth none, as most men doe,
In hope to gaine a price:
But shewes to all their wickednesse,
And Gods diuine Iustice.
A Godlier Booke was neuer made,
Nor meeter for these daies:
Oh read it then, thanke God for it,
Let Th' Author haue his praise.

THE AVTHOR AND HIS BOOKE.

NOw hauyng made thee, ſeely Booke,
and brought thee to this frame:
Full loth I am to publiſhe thee,
leſt thou impaire my name.

The Booke.

Why ſo? good Maiſter, what's the cauſe,
why you ſo loth ſhould be,
To ſende me forth into the Worlde,
my fortune for to trye?

The Author.

This is the cauſe, for that I knowe,
the wicked thou wilt moue:
And eke becauſe thy ignoraunce
is ſuche, as fewe can loue.

The Booke.

I doubt not, but all Godly men,
will loue and like me well:
And for the other I care not,
in pride although thei ſwell.

The Author.

Thou art alſo no leſſe in thrall,
and ſubiect euery way:
To MOMVS and to ZOILVS crew,
Who'le daylie at thee bay.

The Booke.

Though MOMVS rage, and ZOILVS carpe:
I feare them not at all,
The Lorde my God in whom I truſt,
ſhall cauſe them ſoone to fall.

The Author.

Well, ſith thou wouldſt ſo faine be gone,
I can thee not withholde:
Adieu therefore, God be thy ſpeede,
and bleſſe thee an hundred folde.

The Booke.

And you alſo good Maiſter mine,
God bleſſe you with his grace:
Preſerue you ſtill, and graunt to you,
in Heauen a dwellyng place.

The Anatomie of Abuſes in Ailgna. ✝

¶ *The Interlocutors, or Speakers.*

Spudeus. *Philoponus.*

GOD giue you good Morowe, Maiſter Philoponus.

Philo. And you alſo good Brother Spudeus.

Spud. I am glad to ſee you in good health, for it was bruted abroad in our Countrey (by reaſon of your diſcontinuaunce from thence I thinke) that you were dead, long agoe.

Flyng fame oftentymes lyeth.

Philo. In deede, I haue ſpēt ſome time abroad els where, then in my natiue Countrey (I muſt needes confeſſe) but, how falſe that report is (by whō ſoeuer it was firſt broched, or how farre ſo euer it be diſperſed) your preſent eyes cā witneſſe.

Spud. I pray you, what courſe of life haue you lead in this your lōg abſence, forth of your owne Countrey?

The place where the Author hath trauailed.

Philo. Truely (brother) I haue lead the life of a poore Trauailer, in a certaine famous Ilād, once named, Ainabla, after, Ainairb: but now preſently called Ailgna, wherein I haue liued theſe ſeuen Winters, and more, trauailing from place to place, euen al the land ouer indifferētly.

✝ i. e. Anglia.

Spud.

Spud. That was to your no little charges, I am ſure?

Philo. It was ſo: but what then? I thank God I haue atchieued it, and by his diuine aſſiſtaunce proſperouſly accomplished it, his glorious name (worthie of all magnificence) bee eternally praiſed therefore.

Trauailyng chargeable.

Spud. To what end, did you take in hand this great trauaile, if I maie be ſo bolde as to aſke?

Philo. Truely, to ſee faſhions, to acquaint my ſelf with the natures, qualities, properties, and conditions of all men, to breake my ſelf to the worlde, to learne nurture, good demeanour, and ciuill behauiour: to ſee the goodly ſituation of Cities, Townes, and Countreis, with their proſpectes, & commodities: and finally, to learne the ſtate of all thynges in generall: all whiche I could neuer haue learned in one place. For who ſo ſitteth at home, euer commorant in one place, knoweth nothyng, in reſpect of him, that trauaileth abroade: and he that knoweth nothyng, is like a brute Beaſt. But he that knoweth al thynges (whiche thing none doeth but God alone) he is a God amongſt men. And ſeing there is a perfection in knowledge, as in euery thing els, euery man ought to deſire that perfection: for in my iudgement, there is as much difference (almoſt) betwixt a man that hath trauailed muche, and him that hath dwelt euer in one place, (in reſpect of knowledge, and ſcience of thynges) as is be-

The cauſes that moued the Author to take this trauaile in hand.

The differēce betwixt a mā that hath trauailed, and a man that hath not.

tweene a man liuyng, and one dead in graue. And therefore I haue had a great felicitie in trauailyng abroade.

Spud. Seyng that by diuine prouidence, wee are here met together, let vs (vntill we come to the ende of our purposed Iorney) vse some conference of the state of the worlde now at this daie, as well to recreate our myndes, as to cut of the tediousnesse of our Iorney.

The benefite of a good Companion to trauaile withall.

Philo. I am very well content so to doe, being not a little glad of your good company: For Comes facundus in via, pro vehiculo est. *A good Companion too trauaile withall, is in stead of a Wagon, or Chariot.* For as the one doeth ease the painfulnesse of the waie, so doeth the other alleuiat the yksomnesse of the Iorney intended.

A requeſt to auoyd offece.

Spud. But, before I enter combat with you, (because I am a Countrey mã, rude and vnlearned: and you, a Ciuilian, induced with great wisdome, knowledge, and experience) I most humbly beseeche you, that you will not bee offended with me, though I talke with you somewhat rudely, without either polished words, or filed speches, whiche your wisedome doeth require, and whiche my insufficiencie and inabilitie is not able to performe.

Philo. Your speeches (I put you out of doubt) shall not be offensiue to me, if thei bee not offensiue to God, first.

Spud. I praie you, what maner of Countrey

is

is that Ailgna, where you ſaie you haue trauailed ſo muche?

Philo. A pleaſant and famous Iſland, immured about with the Sea, as it were with a wall, wherein the aire is temperat, the ground fertile, the earth aboundyng with all thinges, either neceſſarie to man, or needfull for beaſt. Ailgna, a goodly countrey.

Spud. What kinde of people are thei that inhabite there?

Philo. A ſtrong kinde of people, audacious, bolde, puiſſant, and heroicall, of great magnanimitie, valiaūcie and prowes, of an incomparable feature, of an excellent complextion, and in all humanitie, inferiour to none vnder the Sunne. The people of Ailgna.

Spud. This people whom God hath thus bleſſed, muſt needes bee a very Godly people, either els thei be meere ingrate, to God the authour of all grace, and of theſe their bleſſings eſpecially?

Philo. It greeueth me to remember their liues, or to make mention of their waies, for notwithſtandyng that the Lorde hath bleſſed that Land, with the knowledge of his truth aboue all other Landes in the World, yet is there not a people more abrupte, wicked, or peruerſe, liuing vpon the face of the earth. The liues of the people of Ailgna.

Spud. Frō whence ſpring al theſe euils in mā, for we ſee euery one is inclined to ſin naturally, and there is no fleſh which liueth, & ſinneth not?

Philo. All wickednelle, miſcheefe, and ſinne, (doubte you not brother Spud.) ſpringeth of our

From whence all euilles spring in man

auncient enemie the Deuill, the inueterate corruption of our nature, and the intestine malice of our owne hartes, as from the originalles of all vncleannes, and impuritie whatsoeuer. But we are now newe creatures, and adoptiue children, created in Christ Jesus to do good workes, which God hath prepared for vs to walke in, and therefore ought to haue no fellowship with the workes of darkenesse, but to put on the armour of light Christ Jesus, to walke in newnesse of life, and to worke our saluation in feare and tremblyng: as the Apostle saith, and our Sauiour Christ bideth vs so work, as our workes maie glorifie our heauenly Father. But (alas) the cõtrarie is most true, for there is no sinne, that was euer broached in any age, which flourisheth not now. And therfore the fearfull daie of the Lord cannot be farre of: at which daie, all the worlde shal stande in flashyng fire, and then shall Christe our Sauiour come marchyng in the Cloudes of heauen, with this dreadfull Taratantara soundyng in ech mãs eare: *Arise you Dead, and come to iudgement*, and then shall the Lorde reward euery man after his owne workes. But how little this daie is feared, how smally perpended, and how slēderly regarded in Ailgna, to consider it greeueth me to the very harte, and there is almost no life in me.

We ought to haue no dealyng with the workes of the flesh.

The daie of Dome not regarded.

Spud. It is but a folly to greeue at them, who sorowe not for themselues. Let them sincke in their owne sinne: liue well your self and you shal not

not anſwere for them, nor thei for you. Is it not written? Vnuſquiſque portabit ſuum onus. *Euery one ſhall beare his owne burthen*. Anima quæ peccauerit, ipſa morietur, *the ſoule that ſinneth ſhall dye*: Wherfore, ſure eaſe to ſorrow or greeue any more for them: for by all probable cõiectures thei are ſuche, as the Lord hath caſt of into a preiudicat opinion, and preordinate to deſtruction, that his power, his glorie, and Iuſtice, maie appeare to all the worlde.

Euery man muſt anſwere for hymſelf.

Philo. Oh brother, there is no Chriſtian man, in whoſe harte ſhineth ſcintillula aliqua pietatis, *any ſparke of God his grace*, who will not greeue to ſee his brethren and ſiſters in the Lorde, members of the ſame body, coheires of the ſame kingdome, and purchaſed with one & the ſame ineſtimable price of Chriſt his bloud, to runne deſperatly headlong into the gulph of deſtruction and laberinth of perdition. If the leaſt or meaneſt member of thy whole body, be hurt, wounded, cicatrized or bruſed, doeth not the harte, and euery member of thy body, feele the anguiſh and paine of the greeued parte, ſeekyng and endeuouring by al meanes poſſible, euery one in his office and callyng, to repaire the ſame, and neuer ioyng, vntill that be reſtored againe to his former integritie and perfection: which thyng in the balãce of Chriſtian charitie, cõſideratly weighed, ought to moue any good Chriſtian man to mourne for their defection, and to aſſay to reduce them home

The mutuall harmonie of one member with an other

againe,

again, that their ſoules maie be ſaued in the daie of the Lorde. And the Apoſtle commaundeth vs, to the vttermoſt of our power, (vt ſimus alter alterius emolumento) *that we be an aide and helpe one to an other*. And that we doe good to all men, dum tẽpus habemus, *whileſt we haue tyme*. To wœpe with them that wœpe, to mourne with thẽ that mourne, and to bee of like affection one towards an other. And commõ reaſon aduertiſeth vs, that we are not borne for our ſelues onely: for Ortus noſtri partẽ patria, partẽ amici, partem parentes vẽdicant. *Our Cõtrey challengeth a parte of our birth, our brethren and freendes require an other parte, and our parentes* (and that optimo iure) *doe vendicate a third parte*. Wherefore, I will aſſay to doe them good (if I can) by diſcouering their abuſes, & laying opẽ their inormities, that thei ſeeyng the greeuouſneſſe of their maladies, and daunger of their diſeaſes, maie in tyme ſeeke to the true Phiſition, & expert Chirurgion of their ſoules Chriſt Jeſus, of whom only commeth al health & grace, and ſo eternally be ſaued.

No mã borne for hymſelf.

Spud. Seyng that ſo many and ſo hainous inormities doe raigne and rage in Ailgna, as your wordes doe import, and which moue you to ſuch inteſtine ſorowe, and grief of minde, I pray you deſcribe vnto mee more perticularly, ſome of thoſe Capitall crimes, and chiefe abuſes, which are there frequented, and whiche diſhonour the Maieſtie of God moſt, as you ſuppoſe:

A particuler deſcription of *Pride, the principall Abuſe in Ailgna, and how manifolde it is.*

PHILOPONVS.

YOU doe well to requeſt me, to diſcipher forthe parte of thoſe greate Abuſes (and Cardinall Vices) vſed in Ailgna, for no manne in any Catalogue, how prolixe ſoeuer, is able to comprehend the ſomme of all Abuſes there in practiſe. And whereas you would haue me, to ſpeake of thoſe capitall and cheef Abuſes, whiche bothe are deadly in their owne nature, and whiche offende the maieſtie of God moſte (as I ſuppoſe). We thinke you herein ſhake handes, with the ſworne enemies of GOD the Papiſtes, who ſaie, there are twoo kindes of ſinne, the one Veniall, the other lethall or deadly. But you muſt vnderſtand, that there is not the leaſt ſinne, that is committed, either in thought, worde, or deede, (yea, Væ vniuerſæ iuſtitiæ noſtræ, ſi remota miſericordia iudicetur. *Wo be to all our righteouſneſſe, if mercie put awaie the ſhould be Iudged:*) but it is damnable, Dempta miſericordia Dei, *If the mercie of God bee not extended.* And againe, there is no ſinne ſo lethall, nor yet any offence ſo greeuous, whiche the grace and mercie of God is not able to counteruaile

The number of Abuſes infinit.

All ſinne in it owne nature it mortall.

teruaile withall, and if it bee his pleasure, to blot it out for euer. So that you see now, there is no sinne so venial, but if the mercie of God, bee not stretched out, it is damnable: nor yet any sinne so mortall, whiche by the grace and mercie of God, maie not bee doen awaie. And therefore, as wee are not to presume of the one, so are we not to despaire of the other. But to retourne againe to the satisfiyng of your request. The greatest Abuse, whiche in my iudgemente, bothe offendeth God moste, and is there not a little aduaunced, is the execrable sinne of Pride, and excesse in apparell, whiche is there so stinckyng ripe, as the filthie fruites, and lothsome dregges thereof, haue long since presented themselues, before the Throne of the Maiestie of God, callyng and criyng for vengeaunce daie and night incessantly.

The greatest abuse whiche offendeth God most, is Pride.

Spud. Wherefore haue you intēded to speake of Pride the firste of all, giuyng vnto it the firste place in your tractation? Because it is euill in it self, and the efficient cause of euill, or for some other purpose?

Philo. For no other cause, but for that I think it to bee, not onely euill and damnable in it owne Nature, but also the verie efficiente cause of all euilles. And therefore the wise manne was bold to call it, Initium omnium malorum, *The beginnyng and welspring of all euilles.* For, as from the roote all naturall thynges dooe growe, and take their beginnyng: So from the cursed roote of

Pride the beginnyng of all euill.

Eccle. 10.

pestiferous

peſtiferous Pryde, doe all euilles ſpoute, and thereof are ingenerte. Therefore, maie Pryde be called not improperly, Matercula & Origo omnium viciorum, *The Mother and Nurſe of all miſcheef.* For, what facte ſo hainous, what crime ſo flagicious, what deede ſo perillous, what attempte ſo venterous, what enterpryſe ſo pernicious, or what thyng ſo offenſiue to God, or hurtefull to manne is there in all the worlde, whiche manne (of hymſelf a verie Sathanas) will not willyngly atchieue to maintaine his Pryde with all? Hereof euery daies ſucceſſe miniſtreth proof ſufficient.

What is it but Pride dares attempt it.

Spud. How manifolde is this ſinne of Pryde, whereby the glorie of GOD is defaced, and his Maieſtie ſo greeuouſlie offended?

Philo. Pryde is tripartite, namelie, the Pryde of the harte, the Pryde of the mouthe, and the Pryde of apparell, the lafte whereof (vnleſſe I bee deceiued) offendeth God more then the other twoo. For, as the Pryde of the harte, and of the mouthe, is not oppoſite to the eye, nor viſible to the ſight, and therefore can not intice others to vanitie and ſinne (notwithſtanding thei be greeuous ſinnes in the ſight of God) ſo the Pryde of apparell, obiecte to the ſight, as an exemplarie of euill, inducth the whole manne to wickednelſe and ſinne.

Pride is three fold, pride of the hart, pride of the mouth, and pride of apparell.

Spud. How is the Pryde of the harte committed?

Philo.

Philo. Pride of the harte is perpetrate, when as a man liftyng hymself on high, thinketh of hymself, aboue that whiche he is of himself: dreampng a perfectiō of hymself, when he is nothing leſſe: and in reſpect of hymself, contempneth, vilefieth and repꝛocheth all men, thinkyng none comparable to hymself, whoſe righteouſneſſe, notwithſtandyng is like to a polluted clothe, of a meuſtruous woman. Therefoꝛe, the Pꝛide of the harte, maie bee ſaied, to bee a rebellious elation, oꝛ liftyng vp of the mynd, againſt the Law of GOD, attributyng and aſcribyng that vnto hymself, whiche is pꝛoper to GOD onely. And although it bee the Loꝛde, Qui operatur in nobis velle, & poſſe, *who woorketh in vs, bothe the will and power to doe good:* Ne gloriaretur omnis caro, *Leaſt any fleſhe ſhould boaſte of his owne power and ſtrengthe*, yet Pꝛide, with his Couſine germain PHILAVTIA φιλαυτια, which is Selfloue, perſwadeth hym, that he hath neede of no mans help but his owne: That he ſtandeth by his owne pꝛoper ſtrengthe and power, and by no mannes els, and that he is all in all, yea, ſo perfect and good, as no moꝛe can be required oꝛ exacted of hym.

What pride of the hart is.

PHILAVTIA

Spud. How is Pꝛide of woꝛdes, oꝛ Pꝛide of mouth, committed?

Philo. Pꝛide of the mouth, oꝛ of woꝛdes, is, when wee boaſt, bragge, oꝛ glopie, either of our ſelues, our Kinred, Conſanguinitie, Birthe, Parentage, and ſuche like: oꝛ when wee extoll our ſelues

How pride of wordes, or of the mouth is committed.

ſelues for any vertue, ſanctimonie of life, ſincerity of Godlineſſe, whiche either is in vs, or which we pretende to bee in vs. In this kinde of Pride (as in the other) almoſte euery one offendeth: for ſhall you not haue all (in a maner) boaſt and vaũt themſelues of their auncеſtors, and progenitors: Saiyng and criyng with open mouthe: I am a Gentleman, I am worſhipfull, I am honourable I am Noble, and I can not tell what: My father was this, my father was that: I am come of this houſe, and I am come of that: I was borne of this race, and I was borne of that, I am come of this ſtocke, and I am come of that: Whereas, Dame Nature, bringeth vs al into the worlde, after one ſorte, and receiueth all againe, into the wombe of our mother, I meane, the bowelles of the yearth, all in one and theſame order and maner, without any difference or diuerſitie at all, whereof more hereafter ſhalbe ſpoken.

Vainglorious oſtentation of birthes, & parentage &c.

Spud. How is Pride of Apparell committed?

Philo. By wearyng of Apparell more gorgeous, ſumptuous and precious then our ſtate, calyng, or condition of life requireth, whereby, we are puffed vp into Pride, and inforced to think of our ſelues, more then wee ought, beeyng but vile yearth and miſerable ſinners. And this ſinne of Apparell (as I haue ſaied before) hurteth more then the other twoo: for the ſinne of the harte, hurteth none, but the Author, in whom it breedeth, ſo long as it burſteth not forth into exteriour actiõ:

How pride of Apparell, is perpetrate & committed.

And the Pride of the mouthe (whiche consisteth, as I haue said, in ostētyng and bragging of some singular vertue, either in hym self, or some other of his kinred, and whiche he arrogateth to hym self (as it were by Hereditarie possessiō, or lineall dissent) though it bee meere vngodlie in it owne nature, yet is it not permanent, (for woordes flie into the aire, not leauyng any print or character behynd them to offende the eyes.) But this sinne of excesse in Apparell, remaineth as an example of euill before our eyes, and is a prouocatiue to sinne, as Experience daiely sheweth.

A decorum to be obserued.

Spud. Would you not haue men to obserue a decencie, a comelinesse, and a decorum in their vsuall Attire? Doeth not the woorde of God commaūde vs to doe all thinges decenter, & secundū ordinē ciuilem: *decently, & after a ciuile maner.*

Our apparell rather deformeth, then adorneth vs.

Philo. Yes truly. I would wishe, that a decencie, a comely order, and as you saie, a decorum were obserued, as well in Attire, as in all thynges els: But, would God the contrarie were not true: For moste of our nouell Inuentions, and newe fangled fashions, doee thei not rather deforme vs, then adorne vs: diguise vs, then become vs: Makyng vs rather, to resemble sauage Beastes, and stearne Monsters, then continent, sober and chaste Christians?

Spud. Hath this contagious infectiō, of Pride in apparell, infected and poisoned any other coūtrey, besides Ailgna, suppose you?

Philo.

Philo. No doubt, but this poiſō hath ſhed forth his influēce, and poured forthe his ſtinking dregges ouer all the face of the yearth, but yet I am ſure, there is not any people vnder the Zodiacke of heauē, how clouniſhe, rurall, or brutiſhe ſoeuer ſo poiſoned with this Arſnecke of Pride, or that hath drunk ſo deepe of this impotionate Cup, as Ailgna hath, with greef of cōſcience I ſpeake it, with ſorowe I ſe it, and with teares I lament it.

No Countrey ſo drunken with pride as Ailgna.

Spud. But I haue heard them ſaie, that other Nations paſſe them, for exquiſite brauerie in Apparel: as, the Italians, the Athenians, the Spaniardes, the Caldeans, Heluetians, Zuitzers, Venetians, Muſcouians, and ſuche like: Now, whether this be true or not, I greatly deſire to knowe.

Philo. This is but a viſour, or cloke, to couer their Sodomitrie withal: onely ſpoken, not proued: forged in the deceiptfull mint of their owne braines: for (if credite maie be giuen to auncient writers,) the Egyptians are ſaied, neuer to haue changed their faſhion, or altred the forme of their firſt Attire, from the beginnyng to this daie: As Iacobus Stuperius, lib. de diuerſis noſtræ ætatis habitibus. Pag. 16. affirmeth. The Grecians, are ſaied, to vſe but one kinde of Apparell without any chaūge: that is to wit, a long goune, reaching doune to ỳ ground. The Germaines, are thought to be ſo preciſe, in obſeruyng one vniforme faſhiō in apparell, as thei haue neuer receeded frō their firſt originall: as the ſaid Stuperius ſaieth, in theſe

Stuperius.

woordes: Non enim mores leuiter mutare vetustos, Germanus vnquam cõsueuit incola: whiche in Englishe verse, is thus muche in effecte.

The Germaine people neuer vse,
lightly to chop and chaunge:
Their customes old, or els Attire,
wherein abroad their raunge.

All Nations inferiour to Ailgna for pride of apparell.

The Muscouians, Athenians, Italians, Brasilians, Affricanes, Asianes, Cantabrians, Hungarians, Ethiopians, or els what nations soeuer, vnder the Sunne, are so farre behinde the people of Ailgna, in exquisitnesse of Apparell, as in effect, thei esteeme it little or nothyng at all, so it repell the cold, and couer their shame: yea, some of them are so smally addicted thereto, that setting apart all honestie and shame, thei goe cleane naked. Other some meanely apparelled, some in Beastes Skinnes, some in haire, and what euer thei can get: some in one thing, some in an other, nothing regardinge either hosen, shoes, bandes, ruffes, shirtes, or any thing els. And the ciuilest natiõs that are, be so farre estraunged from the Pryde of Apparell, that thei esteeme hym as brauelie attired, that is clothed in our Carzies, Frizes, Rugges, and other kindes of clothe, as we doe hym that is clad al ouer in silkes, Veluets, Satens, Damaskes, Grograins, Taffeties, and suche like. So that hereby you see, that thei speake vntruly that saie, that other nations exceede them in brauerie of apparell. For it is manifest that all other nations

ons vnder the Sunne, how ſtraunge, how newe, how fine, or how comely ſoeuer thei thinke their faſhions to be, whē thei be compared with the diuerſe faſhions, and ſondrie formes of apparell in Ailgna, are moſte vnhandſome, brutiſhe, and mōſtrous. And hereby it appeareth, that no people in the worlde, are ſo curious in new fangles, as thei of Ailgna bee. But graunte it were ſo, and admit that others excelled them, (whiche is falſe) ſhall wee doe euill, becauſe thei doe ſo? ſhall their wickednesſe excuſe vs of ſinne, if we commit the like and worſe? Shall not the ſoule that ſinneth dye? Wherefore let vs not ſinne in preſumption, with the multitude, becauſe thei doe ſo, leaſt we beplagued with them, becauſe wee doe the like. Moreouer, thoſe countreis are riche and welthie of thē ſelues, aboundyng with all kinde of precious ornamentes, and riche attire, as Silkes, Veluets, Satēs, Damaſkes, Sarcenet, Taffeta, Chālet and the like (for all theſe are made in thoſe forain countreis) & therfore if thei weare them, thei are not muche to be blamed, as not hauing any other kinde of clothyng, to couer themſelues withall. So if wee would content our ſelues with ſuche kind of attire, as our owne countrey doeth afford vs, it were ſomewhat tollerable. But wee are ſo ſurpriſed in Pride, that if it come not frō beyond the ſeas, it is not worthe a ſtrawe. And thus wee impouerifhe our ſelues, in buiyng their triflyng merchandizes, more pleaſant then neceſſary, and

No people ſo curious in newe fangles as thei of Ailgna.

Other Counties not to be blamed, tho thei goe in Silks, Veluets and why.

Other Counties eſteeme not ſo much of ſilkes, veluets, as we do

inriche them, who laugh at vs in their sleeues, to see our greate follie in affecting of trifles, and departyng with good Merchandize for them. And how little thei esteeme of Silkes, Ueluets, Satens, Damaskes, and suche like, we maie easely see, in that thei sell them to vs for our Wolles, Frizes, Rugges, Carzies, and the like, whiche thei would neuer doe, if thei esteemed of them as muche as we doe. So that you see thei are forced of necessitie, to weare suche riche attire, wanting other thynges (whereof wee haue store) to inuest thēselues withall. But who seeth not (except wilfullie blinde) that no necessitie compelleth vs to weare thē, hauing abundance of other thinges to attire our selues with, both hādsomer, warmer & comlier thē thei in euery respect? but far fetched and deare bought, is good for ladies, as thei saie.

Spud. Doe you thinke it not permitted to any, hauyng store of other necessarie clothyng, to weare Silkes, Uelluettes, Taffeties, and other suche riche attire, of what callyng soeuer thei be?

Philo. I doubt not, but it is lawfull for the nobilitie, the gentrie, and the Magistrie, to weare rich attire, euery one in their calling. The nobilitie, to innoble, garnish, & set forth their birthes, dignities, & estates. The Magistery to dignifie their callinges, & to demonstrate the excellency, the maiestie, and worthinesse of their offices, and functions, thereby to strike a terrour and feare into the hartes of the people, to offende againste their

Euery man maie weare apparell accordyng to his callyng.

The nobilitie maie weare gorgious attire, and why.

their office, and authoritie: but yet would I wiſh, that what ſo is ſuperfluous or ouermuche, either in the one, or in the other, ſhould bee diſtributed, and erogate, to the helpe and ſubuention of the poore members of Chriſt Jeſus, of whom an infinite nomber daiely doeth periſhe, through wãt of neceſſarie refection, & due ſuſtentation to their bodies. And as for the priuate ſubiectes, it is not at any hande lawfull, that thei ſhould weare ſilkes, Ueluets, Satens, Damaſkes, golde, ſiluer, and what thei liſt (though thei be neuer ſo able to maintaine it) except thei beyng in ſome kinde of office in the common wealth, doe vſe it for the dignifying and innoblyng of theſame. Or at the cõmaundement of their ſuperintendent, or Archpriimate, for ſome ſpeciall conſideration, or purpoſe. But now there is ſuche a confuſe mingle mãgle of apparell in Anglna, and ſuche prepoſterous exceſſe thereof, as euery one is permitted to flaunt it out, in what apparell he luſteth hymſelf, or can get by any kinde of meanes. So that it is very hard to know, who is noble, who is worſhipfull, who is a gentleman, who is not: for you ſhal haue thoſe, which are neither of the nobilitie, gẽtilitie, nor yeomanrie, no, nor yet any Magiſtrate or officer in the common wealth, go daiely in ſilkes, Ueluetts, Satens, Damaſkes, Taffeties, and ſuche like: notwithſtãding, that thei be bothe baſe by birthe, meane by eſtate, and ſeruile by calyng. And this I coumpt a greate confuſion, and

Magiſtrates maie weare ſumptuous attire, & why.

Not lawfull for priuate ſubiectes to weare ſumptuous attyre.

Hard to know a Gentleman frõ an other by apparell.

a generall disorder: God be mercifull vnto vs.

Spud. If it bee not lawfull for euery one, to weare, Silkes, Uelluetts, Satens, Damaskes, Taffeties, gold, siluer, precious stones, and what not, wherfore did the lorde make and ordain thē?

Philo. I denie not, but thei maie bee worne of them, who want other thinges to clothe thē with al, or of the nobilitie, gentilitie, or magistcrie, for the causes aboue saied, but not of euery proude Thraso indifferently, that hath store of other attire inough. And yet did not the Lorde ordaine these riche ornaments, and gorgious vestmentes to be worne of all men, or of any, so muche as to splendishe, beautifie, and set forthe, the Maiestie & glorie of this his yearthly kyngdome: for, as cloth of gold, Arase, Tapestrie, and suche other riche ornamentes, pendices, and hanginges in a house of estate, serue not onely to manuai vses and seruile occupations, but also to decore, to beautifie, and become the house, and to shewe the riche estate and glorie of the owner: so these riche ornamentes, and sumptcous vestments, of the earthly territorie of this worlde, doe not onely serue to bee worne of them, to whom it doeth appertaine (as before) but also to shewe forth, the power, wealth, dignitie, riches, and glorie of the lorde, the author of all thynges. And herein the Prouidence, and mercie of God appereth moste plainly, for where there is store of other clothing, there hath he giuē lesse store of Silkes, Uelluets, Satens, Damas-

Wherfore the Lorde made riche ornamentes.

Whereto rich ornamentes doe serue.

kes

kes, and ſuche like: and where there is plentie of them, there is no clothyng els, almoſte, and thus the lorde hath dealt, for that euery cõtrey ſhould be content with their owne kind of attire: except neceſſitie inforce the contrarie, for then wee are to vſe our libertie in the feare of God.

Spud. I praie you lette me intreate you, to ſhewe me, wherefore our apparell was giuen vs, and by whom?

Philo. Your requeſt is bothe diffuſe and intricate, and more then my weake and infirme knowledge is able to performe: yet, leaſt I might bee adiudged vnwilling to doe good, I will aſſaie to doe the beſt that I can.

Whē, where, and for what cauſe our apparell was geuen vs.

Whē the lorde our God, a ſpirituall, intellectible vnderſtandyng ſubſtance, incomprehenſible immēſurable, and inacceſſible, had by his worde, and heauēly wiſedome Chriſt Jeſus, created and made the worlde, and all thinges therein contained, the firſt daie he created man, after his own ſimilitude and likeneſſe, in innocencie, holineſſe, righteouſneſſe, and all kinde of perfection, and placyng hym in Paradize terreſtriall, commaunded hym to Till and manure theſame. Then the deuill, an old maligner of mankinde, who before was an Angell in heauen, and through the ſinne of Pride, in arogatyng to hym ſelf, the ſeate and throne of Gods maieſtie, caſt doune into the lake of Hell, enuiyng mannes glorious eſtate, whiche he then had loſt, came vnto man in Paradiſe, and

The fall of man by the malice of the deuill.

inticed hym (oh toꝛteous Serpent) to eate of the foꝛbidden fruite, whereof the Loꝛde God had foꝛbidden hym to taſte, on paine of his life: notwithſtandyng, Adam condeſcendyng to the perſwaſions of his wife, oꝛ rather of the Serpent, hauing buzzed his venemous ſuggeſtions into their eares, tooke of the Apple, and did eate, contrarie to the expreſſe commaundement of his God. This doen, their eyes were opened, thei ſawe their nakedneſſe, & were not a little aſhamed (and yet befoꝛe ſinne was cõmitted, thei being bothe naked, were not aſhamed, but ſinne once committed, thei became vncleane, filthy, lothſome, and defoꝛmed) and ſewed them garmentes of Figge leaues together, to couer their ſhame withall. Then the Loꝛde pitiyng their miſerie, and loathyng their defoꝛmitie, gaue thẽ peltes, and felles of beaſtes, to make thẽ garmentes withall, to the ende that their ſhamefull partes might leſſe appeare: Yet ſome are ſo bꝛaſen faced, and ſo impudent, that to make the deuill and his members ſpoꝛt, will not ſticke to make open ſhewe of thoſe partes, which God commaundeth to bee couered, Nature willeth to be hid, and honeſtie is aſhamed once to beholde, oꝛ looke vpon.

Impudent beaſtes.

Spud. I gather by your woꝛdes thꝛee ſpeciall pointes. Firſt, that ſinne was the cauſe why our apparell was giuen vs. Secondly, that God is the authour, and giuer thereof. Thirdly, that it was giuen vs to couer our ſhame withal, and not

to

to feede the inſatiable deſires of mens wanton and luxurious eyes?

Philo. Your collection is very true. Then ſeyng that our apparell was giuen vs of God to couer our ſhame, to keepe our bodies from cold, and to be as pricks in our eyes, to put vs in mind of our miſeries, frailties, imperfections and ſin, of our backſlidyng from the commaundementes of God and obediẽce of the higheſt, and to excite vs the rather to contrition, and compunction of the ſpirite, to bewaile our miſerie, and to craue mercie at the mercifull handes of God, let vs be thankful to God for them, be ſory for our ſinnes, (whiche were the cauſe thereof) and vſe them to the glorie of our God, and the benefite of our bodies & ſoules, againſt the great daie of the Lorde appeare. But (alas) theſe good creatures, which the Lorde our God, gaue vs for the reſpectes before rehearſed, we haue ſo peruerted, as now thei ſerue in ſteade of the deuilles nettes, to intangle poore ſoules in: for euery one now adaies (almoſt) deck and paint their Sepulchres (their bodies I meane) with all kinde of brauerie, what ſoeuer can bee deuiſed, to delight the eyes of the vnchaſt beholders, whereby God is diſhonored, offence miniſtred, & muche ſinne daiely committed, as in further diſcourſe ſhall plainly appeare.

Wherefore our apparell was giuen vs.

Mens bodies luyng ſepulchres.

Spud. Did the Lorde clothe our firſt parents in leather, as not hauyng any thyng more precious to attire them withall, or for that, it might be

a permanent rule, or paterne vnto vs (his posteritie) for euer, whereafter we are of force to make all our garmentes, so as it is not now lawfull to go in riche attire, without offēding his maiestie?

Philo. Although the lorde did not clothe them so meanly, for that he had nothyng els, more precious to attire them withall (for Domini est terra, & plenitudo eius, *the earth is the Lordes, and the fulnesse thereof*, saieth the Lorde by his Psalmist: and by his Prophet. Gold is myne, siluer is myne, and al the riches of the worlde is my own) yet no doubt, but he would that this their meane & base attire, should be as a rule, or pedagogie vnto vs, to teache vs that we ought rather to walke meanly, and simplie, then gorgiously, or pōpously: rather scruyng present necessitie, then regardyng the wāton appetites of our lasciuious mindes: notwithstanding I suppose not, that his heauenlie Maiestie would, that those garmentes of leather, should stande as a rule or patterne of necessitie vnto vs, whereafter we should be bounde to shape al our apparell for euer, or els grieuously to offende: but yet by this, wee maie see, his blessed will is, that we should rather goe an ace beneath our degree, then a iot aboue. And that any simple couerynge pleaseth the Godly, so that it repell the colde, and couer the shame, it is more then manifest, as well by the legendes of prophane Historyographers, Cronologers, and other Writers, as also by the censures, examples and

In our apparell we ought rather to obey necessitie, the to feede vanitie.

and liues of al Godly, ſince the beginning of the worlde: And if the Lorde would not, that the attire of Adam, ſhould haue bẽn a ſigne, or paterne of mediocritie vnto vs, he both in mercie would, and in his almightie power, could haue inueſted them in Silkes, Veluets, Satens, Grograines, Golde, Siluer, and what not. But the Lord our God foreſawe, that if he had clothed man, in rich and gorgious attire (ſuche is our procliuitie to ſinne) he would haue been proude thereof, as we ſee it is come to paſſe at this day (God amend it) and thereby purchaſe to hymſelf, his bodie and ſoule, eternall damnation.

Adam his meane kinde of attire was a ſigne of mediocritie vnto vs in our apparell.

Spud. Then it ſeemeth a thing materiall, and of great importãce, that we reſemble our firſt parentes in auſteritie of apparell and ſimplicitie of attire, ſo muche as maie be poſſible, doeth it not?

Philo. I put no religion in goyng, or not goyng in the like ſimple attire of our Parentes Adam and Eua, (as the Sorbonicall Papiſtes do, placyng all their religion in heathen garments, and Romiſh ragges) ſo that we obſerue a meane and exceede not in pride. But notwithſtandyng, if we approched a little nerer them, in godly ſimplicitie and Chriſtian ſobrietie, both of apparell and maner of liuyng, we ſhould not onely pleaſe God a great deale the more, & enriche our Countrey, but alſo auoyde many ſcandalles and offences, whiche growe daiely by our exceſſiue riott, and riotous exceſſe in apparell. For doth not the

No religion repoſed in apparell.

apparell

apparell stirre vp the harte to pride: doeth it not intice others to sinne: and doeth not sinne purchase hell the guerdon of pride?

The fruite of Pride.

Spud. But thei saie, thei please God, rather then offende him in wearyng this gorgious attire, for thereby the glorie of his workmanshipp in them doeth more appeare. Besides that, it maketh a man to be accepted, & estemed of in euery place: whereas otherwise, thei should be nothyng lesse.

The Lord acceptеth no man after his apparell.

Philo. To think that the Lorde our God is delighted in the splendent shewe of outward apparell, or that it setteth forth the glorie of his creatures, and the maiestie of his kyngdome, I suppose there is no man (at least no perfect christian man) so bewitched or assotted. For that were as muche, as to saie, that stinkyng pride, and filthie sinne, tended to the glory of God, so that the more we sinne, the more we increase his praise & glory. But the Lorde our God is so farre from delightyng in sinne, that he adiudgeth them to eternall death and damnation, that cõmit the same. Then who is he that will take pleasure in vaine apparell, whiche if it be worne but a while, will fall to ragges, and if it be not worne, will soone rott or els be eaten with Mothes. *His waies are not our waies, his iudgementes, not our iudgementes*, as he saieth by his Prophet: and whereas thei hold, that apparell setteth forthe the glorie of his Maiestie in his creatures, makyng them to appeare fairer, then otherwise thei would of themselues,

No attire can make the creature of God seeme fairer.

it

it is blaſphemouſly ſpoken, and muche derogateth, from the excellencie and glory of his name. For ſaieth not God by his Prophet Moiſes, that after he had made all creatures, he beheld thē al, and behold thei were (and eſpecially man, the excellenteſt of all other his creatures, whō he made after his owne ſimilitude & likeneſſe) exceedyng good: And were all creatures good and perfect, and onely man not perfect nor faire enough: If theſe their ſpeeches were true (whiche in the fulneſſe of their blaſphemy thei ſhame not to ſpeak) then might wee eaſily conuince the Lorde of vntruthe, who in his ſacred worde teacheth vs, that man is the perfecteſt Creature, and the faireſt of all others that euer he made (exceptyng the heauenly Spirits, and Angelicall creatures) as before. O mā who art thou, that reaſoneſt with thy Creator: ſhall the clay ſaie vnto the Potter, why haſt thou made me thus: Or can the claie make hymſelf better fauoured then the Potter, who gaue him his firſt ſtampe and proportion: Shall wee thinke that ſtinkyng Pride, can make the workmanſhip of the Lorde to ſeeme fairer: Thē why did not the Lorde clothe vs ſo at the firſt: or at leaſt, why gaue he not commaūdement in his wil and teſtament, which he ſealed with the price of the bloud of his Sonne, to clothe our ſelues in riche and gorgious apparell, to ſet forth his glorie the more: But awaie with theſe dogges and helliſh hagges, who are of this opinion, that curſed

Euery one is to content hym ſelf with his creation and to praiſe God for it.

sed pride glorifieth God, & setteth forthe or beautifieth his workmanshippe in his creatures. In vaine is it, for me to expostulate with them, for doubtlesse none holde this, but suche miscreants (or deuilles incarnate) as the Lorde hath cast of into a reprobate sence, whom I beseech the Lord in the bowelles of his mercie, either speedely to conuert that thei perish not, or els confound, that thei hurt not, that peace maie bee vpon Israell. Thus hauing sufficiently (I trust) refelled their false positions, I leaue them to the Lord beseechyng them (as thei tender their owne saluation linguas compescere digitis: *to stoppe their sacrilegious mouthes with their fingers*, and not to spit against heauen, or kicke against the pricke as thei doe, any longer. For the Lorde our God is a consumyng fire, and vpon obstinate sinners shall raine downe fire and brimstone, & consume them in his wrathe. This is their portion acquired by sinne.

The Lorde our God is a consumyng fire, to destroye all impenitent sinners.

Spud. But what saie you to the other braunch of their conclusion, namely, that apparel maketh them to be accepted, & wel taken in euery place?

Philo. Amongest the wicked, and ignorant Pezantes, I must needes confesse, thei are the more esteemed, in respect of their apparell, but nothyng at all the more, but rather the lesse, amongest the godly wise. So farre of will al wise men bee, from acceptyng of any for his gaie apparell onely, that (be he neuer so gallantly painted,

The wise will not accept of any, after apparell.

ted, or curiouſly plumed in the deceiptfull feathers of Pride) thei will rather contemne hym a greate deale the more, takyng hym to be a man, puffed vp with pride and vaine glorie, a thyng bothe odious before men, and deteſtable before God. And ſeyng it can not ſtand with the rule of God his iuſtice, to accept, or not to accept of any man for his apparell, or any other externe ſhewe of deceiptful vanitie, it is manifeſt, that man doyng the contrary, is a Iudas to the truth, a Traitor to Iuſtice, and an enemy to the Lord: wherefore farre bee that from all good Chriſtians, and if thoſe that goe richly clothed ſhould bee eſteemed the rather for their riche apparell, then à cõtrario muſt thoſe that goe in meane, and baſe attire, be the more cõtemned, and deſpiſed for their pouertie. And thẽ ſhould Chriſt Jeſus our great Ambaſſadour ſent from the Kyng of heauen, bẽ contemned: for he came in poore and mean aray: but Chriſt Jeſus is bleſſed in his poore ragges, and all others are contemned in their riche and precious attire. Under a ſimple coate, many tymes lieth hid greate wiſedome and knowledge: and contrarily vnder braue attire ſometyme is couered great idiocie and folly.

Wiſedome not tied to exteriour pompe of apparell.

Spud. Wherfore would you haue men accepted, if not for Apparell?

Philo. If any be ſo fooliſh to imagine, that he ſhall be worſhipped, reuerenced, or accepted, the rather for his apparel, he is not ſo wiſe, as I pray

Reuerence due to vertue not to attire.

God make me. For surely for my part, I will rather worshippe and accept of a poore man (in his cloutes and poore ragges) hauyng the gifts and ornamentes of the mynde, then I will doe hym that roysteth and flaunteth daiely and howrely, in his Silkes, Veluettes, Satens, Damaskes, Golde or Siluer, whatsoeuer, without the indumentes of Vertue, whereto onely all reuerence is due. And therefore as any man is indued, or not indued with vertue, & true godlinesse, so will I reuerence, or not reuerence, accept, or not accept of hym: Wherefore if any gape after reuerence, worshippe, or acceptation, let them thirst after vertue, as namely, wisedome, knowledge, discretion, modestie, sobrietie, affabilitie, gentlenesse, and suche like, then can thei be without reuerence, or acceptation, no more then the Sunne can bee without light, the Fire without heate, or the Water without his naturall moysture.

All reuerence due to vertue and not to riche attire.

Spud. Then I gather you would haue mē accepted for vertue and true godlinesse, would you not?

Philo. I would not onely haue men to be accepted and reuerenced for their vertue (though the chiefest reuerence is onely to bee attributed to hym, whose sacred breast, is so fraught with vertue, as it may well be called, the Promptuarie or Receptorie of true wisedome and godlinesse) but also (in parte) for their birthes sake, Parentage and consanguinitie, and not onely that, but also,

Wherefore man is to be worshipped and had in reuerence.

alſo, in reſpect of their callynges, offices, & functions, whether it be in the Temporall Magiſterie, or Eccleſiaſticall preſbiterie (ſo long as thei gouerne Godly and well:) For the Apoſtle ſaith, that thoſe Elders which gouerne well amongſt vs, are worthie of double honor: But yet the man whom God hath bleſſed with vertue & true Godlineſſe, though he be neither of greate birthe nor callyng, nor yet any Magiſtrate whatſoeuer, is worthie of more reuerence and eſtimation then any of the other, without the ornamentes of the minde and giftes of vertue aboue ſaid. For what preuaileth it to be borne of worſhipful progenie, and to be deſtitute of all vertue, whiche maketh true worſhipp: what is it els, then to carie a golden Swoorde in a Leaden Scabbarde: Is it any thyng els, then a golden Coffin or painted Sepulchre, making a faire ſhewe outwardly, but inwardly is full of all ſtenche, and lothſomneſſe? I remember once I red a certaine Storie of one, a Gentleman by birth and parentage, who greatly reproched, and withall diſdained an other, for that he was come to greate authoritie onely by vertue, beyng but a poore mans childe by birth: What: quoth the Gentleman by birthe, art thou ſo luſty? Thou art but a Coblers ſonne, and wilt thou compare with me, being a Gentleman both by birth, and callyng: To whom the other replyng, ſaide: thou art no Gentleman, for thy gentilitie endeth in thee, and I am a Gentleman, in

Gentilitie without vertue is no gentilitie.

The exordiū of vertue, is the exordium of gentilitie and worship, and want of the one, is the decay of the other.

that my gentilitie beginneth in me. Meanyng, (vnlesse I bee deceiued) that the want of vertue in hym, was the decaie of his gentilitie, and his vertue was the beginnyng of true gentilitie in hymself: for vertue therefore, not for apparell, is euery one to be accepted. For if we should accept of men after apparell onely respectyng nothing els, then should it come to passe, that wee might more accept of one, both meane by birthe, base in vertue, seruile by callyng, and poore in estate, more then of some by birthe, noble, by vertue honourable, and by calling venerable. And the reason is, because euery one, tagge and ragge, goe brauer, or at least, as braue as those that be bothe noble, honourable and worshipfull.

Stud. But I haue heard saie, there is more holinesse in some kinde of apparel, then in other some, whiche makes them so muche to affect varietie of fashions, I thinke.

No holinesse in apparell.

Philo. Indeede I suppose that the summe and enargie of their Religion, doeth consist in apparell. And to speake my conscience, I think there is more or as muche holinesse in the apparell, as in them, that is iust none at all. But admit that there bee holinesse in apparell (as who is so infatuate to beleeue it) then it followeth that the holinesse pretended is not in them, and so bee thei plaine Hipocrites to make shewe of that, whiche thei haue not. And if the holinesse by their attire presaged bee in them selues, then is it not in the

garmentes,

garmentes, and why doe thei then attribute that to the garmentes, whiche is neither adherent to the one, nor yet inherent to ỹ other? Or if it were ſo, why doe thei glorie of it to the worlde, but I leaue them to their follie, haſtyng to other matters more profitable to intreate of.

Spud. But I haue heard them reaſon thus. That whiche is good in it owne nature, can not hurt: Apparell is good, and the good Creature of God, ergo no kinde of apparell can hurt. And if there be any abuſe in it, the apparell knoweth it not. Therfore take awaie the abuſe, and let the Apparell remaine ſtill, for ſo it maie (ſaie they) without any hurte at all.

An argument trimly contriued.

Philo. Theſe bee well ſeaſoned reaſons, and ſubſtanciall aſſeuerations in deede, but if they haue no better argumentes to leane vnto, then theſe, their kyngdome of Pride will ſhortly fall, withall hope of recouerie againe. The apparell in it own nature is good, and the good Creature of God (I will not denie) and cannot hurt except it be through our owne wickednesſe abuſed. And therefore woe bee to them that make the good Creatures of God inſtruments of damnation to them ſelues, by not vſing them, but abuſing thē. And yet notwithſtanding, it may be ſaid, to hurt, or not to hurt, as it is abuſed, or not abuſed. And whereas thei would haue the abuſe of apparel (if any be) taken away, and the apparell to remaine ſtill, it is impoſſible to ſupplant the one, without

the extirpation of the other also. For it is truely said, Sublata causa, tollitur effectus: But not sublato effectu, tollitur causa. *Take awaie the cause, and the effecte falleth*, but not contrarily, *take awaie the effect, and the cause falleth*. The externe efficiente cause of Pride, is gorgious attire, the effect is Pride it self, ingenerate by attire: but to begin to plucke awaie the effecte (to wit Pride) and not to take away the cause first (namely sumptuous attire) is as if a man intendyng to supplant a Tree by the rootes, should begin to pull the fruite, and braunches onely, or to pull doune heauen, should digge in the earth, worckyng altogether preposterously, and indirectly.

Vnpossible to take awaie Pride, except sumptuous apparell be taken awaie also.

And the reason is, for that these twoo collaterall cosins, Apparell, and Pride (the Mother and daughter of mischief) are so combinate together, and incorporate the one in the other, as th'one cã hardely bee diuorced from the other, without the destruction of them bothe. To the accomplishement whereof, God graunt that those wholsome lawes, sanctions, & statutes, whiche by our moste gracious and serene Princesse (whom Iesus preserue for euer) and her noble, and renoumed progenitors, haue been promulgate, & enacted heretofore, maie bee put in execution. For in my opinion, it is as impossible for a man, to weare precious apparel, and gorgious attire, and not to be proude thereof (for if he be not proude therof, why doeth he weare suche riche attire, whereas meaner

Apparell and pride combined together as mother, & daughter.

ner is bothe better cheape, eaſier to bee had, as warme to the bodie, and as decent, and comely to any chaſte Chriſtians eyes) As it is for a man to carry fire in his boſome, and not to burne. Therefore, would God euery man might be compelled to weare apparell, according to his degree, eſtate and condition of life: whiche if it were brought to paſſe, I feare leaſte ſome who ruffle now in Silkes, Veluettes, Satens, Damaſkes, Gold, Siluer, and what not, ſhould bee glad to weare Frize coates, and glad if thei might get them.

Vnpoſſible not to bee proud of rich attyre.

Spudo. What is your opinion? Did the people of the former world ſo muche eſteme of apparel, as we do at this preſent date, without reſpect had either to ſexe, kinde, order, degree eſtate, or callyng?

Philo. No doubt but in all ages, thei had their imperfections and faultes, for Hominis eſt errare, labi, & decipi, *It is incident to man, to erre, to fall, and to be deceiued* But notwithſtandyng, as the wicked haue alwaies affected, not only pride in apparell, but alſo all other vices whatſoeuer, ſo the chaſte godlie, and ſober Chriſtians, haue euer eſchewed this exceſſe of apparell, haupng a ſpeciall regard to weare ſuche attire, as might neither offende the maieſtie of God, prouoke thē ſelues to Pride, nor yet offende their Godlie bre-thren in any reſpect. But (as I haue ſaid) not onely the Godlie haue deteſted, and hated this vaine ſuperfluitie of apparell, in all tymes ſince the be-

The Godly haue euer deteſted pride of apparell.

ginnyng of the woꝛld, but alſo the very Panims, the Heathen Philoſophers, who knewe not God, (though otherwiſe, wiſe Sages, and greate clarkes) haue contemned it, as a peſtiferous euill: in ſo muche as thei haue writ (almoſte) whole volumes againſt theſame, as is to bee ſeen in moſte of their Bookes yet extant.

The very heathen haue contemned ſumptuous apparell.

Spud. Are you able to pꝛoue that?

Philo. That I am very eaſily, but of an infinite nũber, take a taſte of theſe few. Democrates being demaunded, wherein the beautie & comely feature of man, oꝛ woman conſiſted? Anſwered, In fewneſſe of ſpeeches wel tempered together, in vertue, in integritie of life, and ſuche like. Sophocles ſeing one weare goꝛgeous apparell, ſaid to hym, Thou foole, thy apparell is no oꝛnament to thee, but a manifeſt ſhewe of thy follie. Socrates beyng aſked, what was the greateſt oꝛnamẽt in a woman? Anſwered, That whiche moſte ſheweth her chaſtitie, and good demeanour of bodie and minde, and not ſumptuous attire, whiche rather ſheweth her adulterate life. Ariſtotle is ſo diſtrict in this point, that he would haue men to vſe meaner apparell, then are permitted them by the law. The wife of Philo the Philoſopher, being vpon a tyme demaunded, why ſhe ware not Gold, Siluer, and pꝛecious garmentes, ſaied: She thought the vertues of her houſbande, ſufficient oꝛnamentes foꝛ her. Dioniſius the kyng ſent the richeſt garmentes in al his wardꝛobes, to the noble

Teſtimonies of heathen people who derided riche attire.

Vertue is the comlieſt ornament of al.

ble women of the Lacedemonians, who returned them frō whence thei came, ſaiyng: Thei would be a greater ſhame to thē, then honor. Kyng Pirrus ſent riche attire to the Matrones of Rome, who abhorred them, as menſtruous cloutes. The conceiued opinion amongſt the Grecians to this day is, that it is neither gold, nor gorgious attire that adorneth either man or woman, but vertuous conditiōs, and ſuche like. Diogines ſo muche contemned ſumptuous attire, that he choſe rather to dwell in wilderneſſe amongeſt brute beaſtes all his life long, then in the the pompous Courtes of mightie Kynges one daie to be commorant. For he thought if he had the ornaments of the mynde, that he was then faire enough, and fine enough alſo, not needyng any more. A certen other Philoſopher, addreſſed himſelf towards a Kynges Court in his Philoſophers attire, that is in meane, baſe, and poore araie: But ſo ſone as the Officers eſpied hym, thei cried awaie with that roague, what doth he ſo nie the kynges Maieſties Court. The poore Philoſopher ſeyng it lighten ſo faſt, retired backe, for feare of their thunderclappes, and repairing home, apparelled himſelf in riche attire, & came againe marchyng towardes the Courte, he was no ſooner in ſight, but euery one receiued hym plauſibly, and with great ſubmiſſion and reuerence. When he came in preſence of the Kyng, and other mightie Potentates, he kneelyng doune, ceaſed not to kiſſe

Diogines his auſteritie.

his garmentes. The Kyng and Nobles marueiling not a little thereat, asked hym wherefore he did so. Who answered, O noble Kyng, it is no marualle, for that whiche my vertue and knowledge could not doe, my Apparell hath brought to passe. For I cõmyng to thy gates in my Philosophers weede, was repelled, but hauyng put vpon me this riche attire, I was brought to thy presence with as great veneration and worshipp as could be. Wherby it is to be seene in what detestation he had the stinckyng Pride of apparell, takyng this occasion to giue the Kyng to vnderstande the inormous abuse thereof, and so to remoue the same as a pestilẽt euill out of his whole dominion and kyngdome. I read of a certaine other Philosopher that came before a Kyng, who at the same time, had inuited his nobles to a feast or banquet, the Philosopher commyng in, and seyng no place to spit in (for euery place was hanged with cloth of golde, cloth of siluer, Tinsell, Arase, Tapestry, and what not) came to the king and spat in his face: saiyng, it is meete (O King) that I spit in the foulest place. This good Philosopher (as wee maie gather) went about to withdrawe the Kyng frõ takyng pleasure or delight, in the vaine glisteryng shewe, either of apparell or any thyng els, but rather to haue consideratiõ of his owne filthinesse, miserie, and sinne, not rising vp into Pride, and spittyng against heauen, as he did, by delightyng in proude attire and gor-

The example of a Philosopher deriding the pompe of the worlde.

The example of a Philosopher who spat in the kinges face.

gious

gious ornamentes. Thus we ſee the very Paynims, and heathen people, haue from the beginnyng diſpiſed this exceſſe of Apparell, bothe in them ſelues and others, whoſe examples herein God graunt we maie followe.

Spud. But you are not able to proue that any good Chriſtians, euer ſett light by precious attire, but alwaies eſteemed it as a ſpeciall ornament to the whole man. As for theſe Heathē thei were fooles, neither is it materiall what thei vſed, or vſed not:

Philo. I am able to proue, that euen from the beginnyng of the woꝛld, the choſen and peculiar people of God, haue contemned proude apparel, as thynges (not onely) not neceſſarie, but alſo as very cuilles them ſelues, and haue gone bothe meanly and poorely in their vſuall attire: What ſaie you to our Grandfather Adam, and Eua our Mother: Were thei not clothed in Peltes, and Skinnes of Beaſtes: Was not this a meane kinde of apparell thinke you: Was it not vnſitting to ſee a woman inueſted all ouer in leather: but yet the Lord thought it precious, and ſeemely enough for them. What ſaie you to the noble Prophet of the woꝛlde Elias, did he not walke in the ſolitude of this woꝛld in a ſimple plaine Mātell or gowne, girded to him with a girdle of leather: Elizeus the Prophet, did not he in a maner the very ſame. And what ſaie you to Samuell the golden mouthed Prophet, notwithſtanding that he

Probation, that the former worlde hath contemned pompous attyre.

Elias.

Elizeus.

Samuell.

he was an Archyprophet, and a chiefe seer of that tyme, did he not walke so meanely, as Saule seekyng his fathers Asses, could not knowe him frō the rest, but asked hym, where was the Seers house? This must needes argue that he went not richer then the cōmon sort of people in his time.

The children of Israell.

The children of Israell being the chosen people of God, did thei not weare their Fathers Attyre fortie yeres together in the Wildernesse? Was

Ihon Baptist.

not Ihon the Baptist clothed with a garment of Camelles haire, girded with a thong of the skin of the same, in steade of a girdle or succinctorie a-

Peter.

bout his loynes? Peter the deere Apostle of our Sauiour, was not distinct from the rest of his fellowe Apostles by any kinde of riche apparell, for then the maide would not haue saied, *I knowe thee by thy tongue*, but rather by thy apparell. The Apostle Paule wityng to the Hebrewes saieth, that the persecuted Churche, bothe in his tyme, and before his daies were clothed, some in Shæpes skinnes, and some in Goates skinnes, some in Camelles haire, some in this, and some in that, and some in whatsoeuer thei could get, for if it would hide their shamefull partes, and keepe them from the colde, thei thought it sufficient, thei required no more: but to speake in one worde for all: did not our Sauiour Jesus Christ

The humilitie and pouertie of Christ vpon earth.

weare the very same fashion of apparell, that his Countrey-men vsed, that is, a Coate without a seame either knit or weaued? which fashions the

Palesti-

Paleſtinians vſe there yet to this daie, without any alteration or chaunge, as it is thought. This his Attyre was not very hanſome (one would think) at the leaſt it was not curious, or new fangled, as ours is: For of vs that Poeticall Apothegme maie very well be verified, nitimur in vetitum ſemper cupimusq; negata, *we deſire thynges forbid, and couet thynges denied vs.* We lothe the ſimplicitie of Chriſt, and abhorryng the chriſtian pouertie and Godly mediocritie of our forfathers in apparell, are neuer content except we haue ſundrie ſuites of apparell, one diuers from an other, ſo as our Preſſes cracke withall, our Coffers burſt, and our backs ſweate with the cariage therof: we muſt haue one ſuite for the forenoone, an other for the afternoone, one for ỳ daie, an other for the night, one for the worke daie, an other for the holidaie, one for Sommer, an other for Winter, one of the newe faſhion, an other of the olde, one of this colour, an other of that, one cut, an other whole, one laced, an other without, one of gold, an other of ſiluer, one of Silkes and Veluets, an other of Cloth, with more diffrence and varietie then I can expreſſe: God bee mercifull vnto vs and haſten his kyngdome for his Electes ſake.

Superfluitie of apparell, with diuerſity of faſhions.

A particuler Deſcription of Apparell in Ailgna by degrees.

YOu haue borne me in hande, of many and greeuous abuſes reignyng in Ailgna, but now ſettyng apart theſe impertenent ambagies & ſuperfluous vagaries) I praie you deſcribe vnto me particularly, the ſondrie abuſes of apparell their vſed, running ouer by degrees, the whole ſtate thereof, that I maie ſee, as it were, the perfecte Anatomie of that Nation in Apparall, whiche thyng I greatly deſire to knowe.

Philo. Your requeſt ſeemeth bothe harde and intricate. Conſideryng the innumerable *meriades* of ſondrie faſhions daiely inuented amongeſt them. But yet, leaſt I might bee iudged vnwillyng, to ſhewe you what pleaſure I can, I will aſſaie (Pro virili mea, omnibus neruulis vndique extenſis) *With all the might and force I can*, to ſatiſfie your deſire. Wherefore to begin firſte with their Hattes. Sometymes thei vſe them ſharpe on the croune, pearking vp like the ſpere, or ſhaft of a ſteeple, ſtandyng a quarter of a yarde about the croune of their heades, ſome more, ſome leſſe, as pleaſe the phantaſies of their inconſtant mindes. Otherſome be flat, and broad in the croune, like the battlementes of a houſe. An other ſorte haue round crounes, ſometymes with one kinde of bande, ſometymes with an other, now blacke, now white, now ruſſet, now red, now grene, now yellowe: now this, now that, neuer content with one colour or faſhion, two daies to an ende. And thus in vanitie thei ſpend the Lorde his treaſure, conſumyng

The diuerſie of hattes in Ailgna.

conſumyng their golden yeres, and ſiluer daies, in wickednesse and ſinne. And as the faſhions be rare and ſtraunge, ſo is the ſtuffe whereof their Hattes be made diuers alſo: for ſome are of ſilke, ſome of Veluet, ſome of Taffetie, ſome of Sarcenet, ſome of Wooll, & whiche is more curious, ſome of a certaine kinde of fine haire: Theſe thei call Beuer hattes of xx. xxx. or xl. ſhillinges price fetched from beyonde the Seas, from whence a greate ſorte of other vanities doe come beſides. And ſo common a thing it is, that euery ſeruyng man, countreiman, and other, euen all indifferētly, dooe weare of theſe hattes. For he is of no accouat, or eſtimation amongſt men, if he haue not a Veluet, or Taffatie Hat, and that muſt be pincked, and cunnyngly carued of the beſte faſhion. And good profitable Hattes be theſe, for the longer you weare them, the fewer holes thei haue. Beſides this, of late there is a new faſhiō of wearyng their Hattes ſprong vp amongſt thē, which thei father vpō the Frenchmen, namely, to weare them without bandes, but how vnſemely (I will not ſaie how Aſſie) a faſhion that is, lett the wiſe iudge: Notwithſtāding how euer it be, if it pleaſe them, it ſhall not diſpleaſe me. And an other ſorte (as phantaſticall as the reſt) are content with no kind of Hat, without a greate bunche of feathers of diuers and ſondrie colours, peakyng on top of their heades, not vnlike (I dare not ſaie) Cockeſcombes, but as ſternes of Pride, and enſignes of vanitie,

The ſundrie thing whereof hattes be made.

Wearyng of hattes without bandes.

Wearyng of Feathers in hattes.

vanitie, and these fluttering sailes, and feathered flagges of defiaunce to vertue (for so thei are) are so aduaunced in Ailgna, that euery child hath thē in his Hatte or Cappe: many get good liuyng by diyng and sellyng of them, and not a fewe proue them selues more then fooles, in wearyng of thē.

Spud. These Feathers argue the lightnesse of their fond imaginations, and plainely conuince them of instabilitie and folly, for sure I am, hansome thei can not be, therefore Badges of Pryde thei must needes bee, whiche I thinke none will weare but suche as be like them selues. But to your intended discourse.

Greate Ruffes deformed & ill fauoured.

Philo. Thei haue great & monsterous Ruffes, made either of Cambricke, Holland, Lawne, or els of some other the finest cloth that can be got for money, whereof some be a quarter of a yarde deepe, yea some more, very fewe lesse: so that thei stande a full quarter of a yarde (and more) from their necks, hanging ouer their shoulder points, in steade of a paile. But if Æolus with his blasts, or Neptune with his stormes, chaunce to hit vpon the crasie barke of their hused Ruffes, then thei goeth flip flap in the winde like ragges that flew abroade, lyng vpon their shoulders like the dishcloute of a slut. But wot you what? the deuil, as he in the fulnesse of his malice, first inuented these great ruffes, so hath he now found out also two great pillers to beare vp and maintaine this his kyngdome of greate Ruffes (for the deuill is

kyng

kyng and prince ouer all the children of Pride) the one arche or piller whereby his kyngdome of great Ruffes is vnderpropped, is a certaine kind of liquide matter which thei cal Starch, wherein the deuill hath willed them to waſhe and diue their Ruffes well, whiche beyng dne, will then ſtande ſtiffe & inflexible about their neckes. The other piller is a certaine deuice made of Wiers creſted for the purpoſe, whipped ouer either with gold, threed, ſiluer, or ſilke, & this he calleth a ſupportaſſe or vnderpropper: This is to bee applied round about their neckes vnder the Ruffe, vpon the out ſide of the Bande, to beare vp the whole frame and bodie of the Ruffe, from fallyng and hangyng doune.

Two arches or pillers to vnderpropp the kyngdom of great Ruffes withall, videlicet ſupportaſſes, and Starche.

Spud. This is a deuice paſſyng all the deuices that euer I ſawe or heard of. Then I perceiue the deuill not onely inuenteth miſchiefe, but alſo ordaineth inſtrumentall meanes to continue the ſame. Theſe bandes are ſo chargeable (as I ſuppoſe) that but fewe haue of them, if thei haue, thei are better monied then I am.

Philo. So fewe haue them as almoſt none is without them, for euery one how meane or ſimple ſoeuer thei bee otherwiſe, will haue of them three or foure a peece for fallyng. And as though Camericke, Holland, Laune, and the fineſt cloth that maie be got any where for money, were not good enough, thei haue them wrought all ouer with ſilke woorke, and peraduenture laced with

Euery peſant hath his ſtately Bandes and mōſtrous Ruffes, how coſtly ſoeuer thei be.

golde, and siluer, or other costly lace of no small price: And whether thei haue Argent to maintaine this geare withall or not, it is not greatly materiall, for thei will haue it by one meane or other, or els thei wil sell or morgage their landes, (as thei haue good store) on Suters hill, and Stangate hole, with losse of their liues at Tiburne in a rope.

Spud. The state and condition of that Lande must needes be miserable, and in tyme growe to greate scarcitie and dearth, where is suche prodigalitie, and vaine excesse of all thynges vsed.

Philo. Their Shirtes, whiche all in a maner doe weare (for if the Nobilitie or Gentrie onely did weare them, it were some deale more tollerable) are either of Camericke, Holland, Lawne, or els of the finest cloth that maie be got. And of these kindes of Shirtes euery one now doeth weare alike: so as it maie be thought, our forefathers haue made their Bands and Ruffes (if they had any at all) of grosser clothe, and baser stuffe, then the worst of our Shirtes are made of now a daies. And these Shirtes (sometimes it happeneth) are wrought throughout with needle work of silke, and such like, and curiously stitched with open seame, and many other knackes besides, more then I can describe: In so much as I haue heard of Shirtes that haue cost some ten shillynges, some twentie, some fortie, some fiue pound, some twentie Nobles and (whiche is horrible to heare)

The shirtes vsed in Ailgna.

heare) ſome ten pounde a peece, yea, the meaneſt Shirt that commonly is worne of any, doeth coſt a crowne, or a noble at the leaſt: and yet this is ſcarſly thought fine enough for the ſimpleſt perſon that is.

Spud. Theſe be goodly Shirtes in deede, and ſuche as will neither chafe their tender ſkinnes, vlcerat their tender fleſhe, nor yet make perforation into their lillie white bodies, or if thei doe, it will not be muche to their greeuances I dare be bounde. Is it any maruell, ſi Criſtas erigant & cornua attollant, *if thei ſtande vppon their Pantoffles, and hoyſe vp their ſailes on high*, hauyng theſe diamond Shirtes on their delicate bodies: but how ſoeuer it is, I gather by your wordes, that this muſt needes be a nice, and curious people, who thus pamper their bodies in ſuche daintie attire.

Philo. It is very true, for this their curioſitie, and niceneſſe in apparell (as it were) tranſinatureth them, and maketh them weake, tender, and infirme, not able to abide ſuche bluſterynge ſtormes and ſharpe conflicts, as many other people, bothe abroade farre from them, and in their confines nie to thē, doe daiely ſuſtaine. I haue heard my Father, with other wiſe Sages affirme, that in his tyme within the compaſſe of fower or fiue ſcore yeres, when men went clothed in blacke or white Frize coates, in hoſen of Huſwiues Carzie of the ſame colour that the sheepe bare them:

Niceneſſe of apparell maketh the body tender.

(the want of makyng and wearyng of whiche clothe, together with the excessiue wearyng of Silkes, Uelucts, Satens, Damaskes, Taffeties, and suche like, hath and doeth make many a thousande in Ailgna, to begge their bread) whereof some were straight to the thigh, other some little bigger: and when thei ware shirtes of Henp, or Flaxe (but now these are to grosse, our tender stomackes can not easely disgest such rough and crude meates) men were stronger, healthfuller, fairer complectioned, longer liuyng, and finally, ten tymes harder then we be now, and able to beare out any discrasie, sorowe, or paines whatsoeuer. For be sure, this pamperyng of their bodies, makes them weaker, tenderer, and nesher, then otherwise thei would be if thei were vsed to hardnesse, and more subiect to receiue any kinde of infection or maladies, and doeth rather abbreuiate our daies by many yeares, then extenuate our liues one minut of an houre.

Our Predecessours wearyng meaner apparell were stronger then we.

Spud. I thinke no lesse: For how strong men were in tymes past, how long thei liued, and how helthfull thei were, before such niceneſſe, & vaine pamperyng curiositie was inuented, wee maie reade, and many that liue at this day can testifie. But now through our fond toies and nice inuentions, we haue brought our selues into suche pusillanimitie, and effeminacie of condition, as we maie seeme rather nice dames, and wanton girles, then puissant agentes, or manly men, as our fore-

wekathers haue been.

Philo. Their Dublets are no leſſe monſtrous then the reſt: for now the faſhion is, to haue them hang doune to the middle of their theighes, or at leaſt to their priuie members, being ſo hard quilted, ſtuffed, bombaſted and ſewed, as thei can neither wooꝛke, noꝛ yet well plaie in them, thꝛough the exceſſiue heate thereof: & therefoꝛe are foꝛced to weare them loſe about them foꝛ the moſt part, otherwiſe thei could very hardly either ſtoupe oꝛ decline to the grounde, ſo ſtiffe and ſturdie they ſtand about them. Now, what handſomneſſe can be in theſe Dublettes whiche ſtand on their bellies, like oꝛ muche bigger then a mans codpeece, (ſo as their bellies are thicker then all their bodies beſide) let wiſe men iudge. Foꝛ, foꝛ my part, handſomneſſe in them, I ſee none, and much leſſe pꝛofite. And beſides that I ſee no good end wher to thei ſerue, except it be to ſhewe the diſpoſition of ỹ wearer, how he is inclined, namely, to glutonie, gourmandice, riotte, and exceſſe: Foꝛ what maie theſe great bellies ſignifie els, then that either thei are ſuche, oꝛ els are affected that waie. This is the trueſt ſignificatiõ, that I could euer deuine oꝛ pꝛeſage of them. And this maie euery one iudge of them that ſeeth them, foꝛ certaine I am there was neuer any kinde of apparell euer inuented, that could moꝛe diſpꝛopoꝛtion the body of man, then theſe Dublettes with great bellies hangyng downe beneath their Pudenda, (as I

The monſterous Dublets in Ailgna.

Great bellied dublets betoken gourmãdice, gluttonie, and ſuch like.

haue saide) & stuffed with fower, fiue, or sixe pound of Bombast at the least: I saie nothyng of what their Dublets bee made, some of Saten, Taffetie, Silke, Grograine, Chamlet, gold, siluer, and what not: slashed, iagged, cut, carued, pincked, and laced with all kinde of costly lace of diuers and sundrie colours, for if I should stande vppon these particularities, rather tyme then matter would be wantyng.

Dublettes of diuers fashiõs

Spud. These bee the straungest Dublets that euer I heard of, and the furdest from handsomnes in euery respect, vnlesse I be deceiued.

Philo. Then haue thei Hosen, whiche as thei bee of diuers fashions, so are thei of sundrie names. Some be called French hose, some Gallie, and some Uenetians. The Frenche hose are of two diuers makynges, for the common French hose (as thei list to call them) containeth length, breadth, and sidenesse sufficient, and is made very rounde. The other containeth neither length, breadth, nor sidenesse (being not past a quarter of a yarde side, whereof some be paned, cut and drawen out with costly ornamentes, with Canions annexed, reachyng doune beneath their knees. The Gally hosen are made very large and wide, reachyng doune to their knees onely, with three or foure guardes a peece laid doune along either hose. And the Uenetian hosen, thei reach beneath the knee to the garteryng place of the legge beneathe the knee, where thei are tyed finely with silke

Hosen of diuers and sundry fashions.

ſilke pointes, or ſome ſuche like, and laied on alſo with rewes of lace or gardes, as the other before. And yet notwithſtandyng all this is not ſufficient, except thei be made of Silke, Ueluet, Satten, Damalke, and other like precious thynges beſide: yea euery one, Seruyng man, and other inferiour to them in euery conditiõ, wil not ſtick to flaunt it out in theſe kinde of Hoſen, with all other their apparell ſutable thereunto. In times paſt, Kynges (as olde Hiſtoriographers in their Bookes yet extant doe recorde) would not diſdaine to weare a paire of Hoſen of a noble, tenne ſhillynges, or a Marke price, with all the reſt of their apparell after the ſame rate: but now it is a ſmall matter to beſtowe twentie nobles, tenne pounde, twentie pounde, fortie pound, yea a hundred pounde of one paire of Breeches. (*God bee mercifull vnto vs.*) and yet is this thought no abuſe neither.

The great exceſſe vſed in Hoſen.

Spud. This is a wonderfull exceſſe as euer I heard of, worthy with the Swoorde of Juſtice rather to bee puniſhed, then with paper and pen to be ſo gently confuted.

Philo. Then haue thei nether-ſtockes to theſe gaie hoſen, not of cloth (though neuer ſo fine) for that is thought to baſe, but of Jarnſey, Worſted, Crewell, Silke, Thred, and ſuche like, or els at the leaſt of the fineſt Yearne that can bee get, and ſo curiouſly knitte with open ſeame downe the legge, with quirks and clocks about the ancles,

The diuerſity of Nether-ſtocks worne in Ailgna.

and ſometyme (haply) interlaced with golde or ſiluer threds, as is wonderful to beholde. And to ſuche impudent inſolencie, and ſhamefull outrage it is now growne, that euery one (almoſt) though otherwiſe very poore, hauyng ſcarce fortie ſhillynges of wages by ỹ yere, will not ſticke to haue two or three paire of theſe Silke nether ſtockes, or els of the fineſt Yearne that maie bee got, though the price of them be a royal or twentie ſhillynges, or more, as commōly it is, for how can thei be leſſe: when as the very knittyng of them is worth a noble, or a royal, and ſome much more? The tyme hath been, whē one might haue clothed all his bodie well, for leſſe then a paire of theſe nether ſtockes will coſt.

The miſerie of theſe daies

Spud. I haue ſeldome heard the like, I thinke verely that Sathan Prince of darkneſſe and father of pride, is let looſe in that land, els it could neuer ſo rage as it doeth, for the like pride (I am fully perſwaded) is not vſed vnder the Sunne, of any Nation or people how barbarous ſoeuer: wherefore woe be to this age and thoſe accurſed be theſe daies, whiche byng forth ſuche vnſauorie fruites, and vnhappie are that people, whom Sathan hath ſo bewitched and captiued in ſinne. *The Lorde holde his hande of mercie ouer vs.*

Cooked ſhoes Pantoffles, & Pinſnets.

Philo. To theſe their netherſtockes, thei haue Cooked ſhooes, Pinſnets, and fine Pantoffles, whiche beare them vp a finger or twoo from the ground, whereof ſome be of white leather, ſome

of

of blacke, and ſome of red: ſome of blacke veluet, ſome of white, ſome of red, ſome of greene, raced, carued, cut, and ſtitched all ouer with Silke, and laied on with gold, ſiluer, and ſuche like: yet notwithſtãding, to what good vſes ſerue theſe Pantoffles, except it be to weare in a priuate houſe, or in a mans Chamber to keepe hym warme: (for this is the onely vſe wherto thei beſt ſerue in my iudgement) but to goe abroade in them as they are now vſed altogether, is rather a let or hinderaunce to a man then otherwiſe: for ſhall he not be faine to knock and ſpurne at euery wal, ſtone, or poſte to keepe them on his feete: wherefore to diſcloſe euen the bowelles of my iudgement vnto you, I thinke thei be rather worne abroade for niceneſſe, then either for any eaſe whiche they bring, (for the contrary is moſt true) or any hanſomneſſe whiche is in them. For how ſhould thei bee eaſie, when a man can not goe ſteadfaſtly in them, without ſlipping and ſliding at euery pace ready to fall doune: Againe, how ſhould thei bee eaſie whereas the heele hangeth an inche or two ouer the ſlipper frõ the grounde? In ſo muche as haue knowne diuers mens legges ſwell with the ſame. And hanſome how ſhould thei be, whẽ as with their ſlippyng and flappyng vp & downe in the dirte, thei exaggerate a mountaine of mire and gather a heape of claie and baggage together, loding the wearer with importable burthẽ:

Pantoffles, & ſlippers are a let to thoſe that goe abroade in thẽ

Pantoffles vn eaſie to goe in.

Spud. Thoſe kinde of Pantoffles, can neither

bee so hansome, nor yet so warme as other vsuall common shooes be, I thinke. Therfore the wearyng of them abroade rather importeth a Niceneſſe (as you saie) in them that weare them, then bringeth any other commoditie els, vnleſſe I be deceiued?

The varietie of Coates & Ierkins.

Philo. Their Coates, and Ierkins, as thei be diuers in colours, so bee thei diuers in fashions, for some bee made with collors, some without, some close to the bodie, some loose, coueryng the whole bodie doune to the thigh, like bagges or sackes that were drawne ouer them, hidyng the dimẽsions and lineaments of the body: some are buttened doune the breast, some vnder the arme, and some downe the backe, some with flappes ouer the breast, some without, some with greate sleeues, some with small, and some with none at all, some pleated and crested behinde, and curiously gathered, some not, and how many daies (I might saie houres or minutes of houres in the yeare,) so many sortes of apparell some one man will haue, and thinketh it good prouision in faire weather, to laie vp against a stormе. But if they would consider that their clothes (except those that thei weare vppon their backes) bee none of theirs, but the poores, thei would not heape vp their Presses and Wardrobes as thei doe. Doe thei thinke that it is lawful for them to haue millions of sundrie sortes of apparell lyng rotting by them, when as the poore members of Iesus Christ

Chriſt die at their dooꝛes foꝛ want of clothyng: God commaundeth in his lawe, that there be no miſerable pooꝛe man noꝛ begger amongſt vs, but that euery one bee pꝛouided foꝛ and maintained of that aboundance, which God hath bleſſed vs withall: But wee thinke it a great matter if we giue them an olde ragged Coate, Dublet, oꝛ a paire of hoſen, oꝛ els a penny oꝛ twoo, whereas notwithſtandyng we flowe in aboundance of all thynges: Then wee thinke we are halfe waie to heauen, and we neede to doe no inoꝛe. If we giue them a peece of bꝛoune bꝛead, a meſſe of poꝛꝛage (naie the ſtockes & pꝛiſon, with whippyng chere now and then is the beſt poꝛtion of almes whiche many Gentlemen giue:) at our dooꝛes, it is coũted meritoꝛious, and a woꝛke of ſupererogation when we fare full delicately our ſelues feedyng on many a daintie diſhe. There is a certaine Citie in Ailgna called Munidnol, where as ẏ pꝛoꝛe lye in the ſtreates, vpon pallettes of Straw, and well if thei haue that to, oꝛ els in the mire & dirt, as commonly it is ſeene, hauing neither houſe to put in their heads, couering to keepe them from the colde, noꝛ yet to hide their ſhame withall, pennie to buye them ſuſtenaunce, noꝛ any thyng els, but are ſuffred to dye in the ſtreates like dogges oꝛ beaſtes, without any mercy oꝛ compaſſion ſhewed to them at all. And if any bee ſicke of the Plague (as thei call it,) oꝛ any other moꝛtall diſeaſe, their Maiſters & Maiſtres are ſo impudent (hauing

The poore ought to be prouided for.

Our ſmall regarde to the poore.

Londinum

Cold charitie to the poore.

(hauing made it should seeme a leagüe with Sathan, a couenaunt with Hell, and an obligation with the Deuill, neuer to haue to doe with the woorkes of mercie) as straight waie, thei throwe thē out of their doores: and so beyng caried forth either in Cartes, or otherwise, are laied doune either in the streates, or els conueied to some olde house in the fieldes, or gardens, where for want of due sustentation thei ende their liues most miserably. Truely Brother if I had not seene it, I would scarsly haue thought that the like Turkishe crueltie had been vsed in all the woorld. But thei saie, vnus testis oculatus plus valet, quàm mille auriti: *one eye witnesse is better to be beleeued, then a thousand eare witnesses besides*. But to leaue these excursions, and to retourne from whence I haue digressed, I thinke it the best: for I am perswaded thei will as muche respect my woordes (or amende their maners) as the former woorlde did at the preachyng of Noah, or the latter Woorlde at the preachyng of our Sauiour Christ Jesus, that is, iust nothyng at all.

The turkishe impietie of some towards the poore diseased.

Spud. Well then, seeyng thei are suche a stifnecked people, leaue them to the Lorde, and proceede to your former tractation.

Philo. Thei haue Clokes there also in nothing discrepant from the rest, of diuers and sundrie colours, white, red, tawnie, blacke, greene, yellowe, russet, purple, violet, and infinite other colours: some of Clothe, Silke, Veluet, Taffetie, and

The sundrie fashions of Clokes.

and ſuche like, whereof ſome be of the Spaniſh, French, and Dutch faſhione: ſome ſhorte, ſcarſly reachyng to the girdlesteade, or waſte, ſome to the knee, and otherſome trailing vpon the grounde (almoſt) liker Gownes, then Cloke: Then are thei garded with Veluette gardes, or els laced with coſtly Lace, either of golde, ſiluer, or at the leaſt of ſilke three or fower fingers broade doune the back, about the ſkirtes, and euery where els. And now of late thei vſe to garde their Cloke rounde about the ſkirtes with (babies) I ſhould ſaie Bugles, and other kinde of glaſſe, and all to ſhine to the eye. Beſides al this, thei are ſo faced, and withal ſo lined, as the inner ſide ſtandeth almoſt in as muche as the outſide: ſome haue ſleeues, otherſome haue none, ſome haue hoodes to pull ouer the head, ſome haue none, ſome are hanged with pointes and taſſelles of golde, ſiluer, or ſilke, ſome without all this. But how ſoeuer it bee, the daie hath been, when one might haue bought hym two Cloke for leſſe, then now he can haue one of theſe Cloke made for, thei haue ſuch ſtore of workmanſhip beſtowed vpon them.

Spud. I am ſure thei neuer learned this at the hands of our Proconſul & chiefe Prouoſt Chriſt Jeſus, nor of any other that euer liued godly in the Lorde: but rather out of the deceipteful forge of their owne braines haue thei drawen this curſed Anatomy to their owne confuſion in the end, except thei repent.

The coūtyng houſe of all euill, is mans braine.

Philo.

The vain excesse of bootehosen.

Philo. Thei haue also Bootehose, whiche are to be wōdred at, for thei be of the finest cloth that maie be got, yea fine enough to make any Band, Ruffe, or Shirte needefull to be worne: yet this is bad enough to weare next their gresie bootes. And would GOD this were all: but (oh phy for shame) thei must bee wrought all ouer, from the garteryng place vpwarde, with needle wooike, clogged with Silke of all colours, with birdes, foules, beastes, and Antiques purtraied all ouer in sumptuous sorte. So that I haue knowne the very Needle wooike of some one paire of these Bootehose to stande, some in fower pounde, sixe pounde, and some in ten pounde a peece. Besides this, thei are made so wide to drawe ouer all, and so long, to reache vp to the waste, that as little or lesse clothe would make one a reasonable large Shirte. But tushe, this is nothyng in comparison of the rest.

The varietie of fashions conuince vs of folly.

Spud. I would think that Bootehosen of grosser Linnen, or els of Woollen cloth, were bothe warmer to ride in, as comly as the other, though not so fine, and a great deale more durable. And as for those gewgawes wherewith you saie thei be blaunched and trimmed, thei serue to no end, but to feede the wanton eyes of gazyng fooles, and plainly argue the vertiginie, and instabilitie of their more then fantasticall braines.

Philo. To these haue they their Rapiers, Swordes, and Daggers gilt, twise or thrise o-

uer

uer the hiltes with good Angell golde, or els ar-
gēted ouer with siluer both within and without,
and if it be true as I heare say it is, there be some
hiltes made all of pure siluer it self, and couered
with golde. Other some at the least are Damas-
ked, Vernished, and ingrauen marueilous gor-
ly: and least any thyng should be wantyng to set
forth their pryde, their Scaberdes and Sheathes
are of Veluet, or the like: for Leather, though it
be more profitable and as seemely, yet will it not
carie suche a porte or countenaunce as the other.
And will not these golden Swords & Daggers
almost apale a man think you (though otherwise
neuer so stoute a Martialist) to haue any dealyng
with them: for either to that ende thei be worne,
or els other Swordes, Daggers and Rapiers of
bare Iron and Steele were as hansome as thei,
and much more conducible to that ende, whereto
Swordes and Rapiers should serue, namely for
a mans lawfull & godly defence, against his ad-
uersarie in time of necessitie. But wherefore thei
be so clogged with golde and siluer I know not,
nor yet whereto this excesse serueth I see not,
but certaine I am, a great shewe of pryde it is, an
infallible tokē of vaine glory, and a greeuous of-
fence to God, so prodigally, and licētiously to la-
uish forth his treasure, for which we must render
accounts at the day of Iudgement, when it shall
be said to euery one, Redde rationem Vilicatio-
nis tuæ. *Come giue accountes of thy Stewardship.* Luke. 16.

Swordes and daggers guilt & damasked.

A particuler Description of the Abuses of Womens Apparell in Ailgna.

THus hauyng giuen thee a taste of superficiall view (but not discouered the hundred part) of the guises of Ailgna in mens Apparell, and of the abuses contained in the same, now will I with like celeritie of matter impart vnto thee, the guise and seuerall abuses of the Apparell of women there vsed also: wherefore giue attentiue eare.

Spud. My eares be prest to heare, begin when you will, and truely herein you shall pleasure me muche, for I haue greatly desired to knowe thorowly the state of that Lande, euen a crepundijs (as thei saie) from my tender yeres, for the great praise I haue heard thereof. Wherefore I praie you proceede to the same, and though I bee vnable with any benefite to counteruaile your great paines, yet the Lord I doubt not, will supply my want.

Philo. The Lord our God is a mercifull God, and a beuntiful Rewarder of euery one, that trusteth in hym, but yet (suche is the munificencie and liberalitie of that gentle sexe) that I trust I shall not be vnrewarded at their handes, if at the least to be called a thousand knaues be a sufficient gurdon for my paines. But though it maie bee perhappes a corosiue to their hautie stomackes, and a nippitatum to their tender breastes, to heare their dirtie dregges ript vp and cast in their diamond

The rewarde of the femall sex.

mond faces, yet hoppyng that thei, ſeyng the hoꝛrour of their impieties, and tragicall abuſes laid open to the woꝛld, (foꝛ now thei ſleepe in ỹ graue of obliuion) will at the laſt like good Conuertes become faithfull Penitentiaries of Chriſte Jeſus, leaue of their wickedneſſe, call foꝛ mercie at the handes of God, repent and amend, I wil pꝛoceede to my intended purpoſe. The Women of Ailgna (many of them) vſe to colour their faces with certaine Dyes, Liquoꝛs, Unguentes, and Waters made to that ende, whereby thei thinke their beautie is greatly decoꝛed: but who ſeeth not that their ſoules are thereby deformed, and thei bought deeper into the diſpleaſure and indignation of the Almightie, at whoſe voyce the yearth doeth tremble, and at whoſe preſence the heauens ſhall liquifie and melt awaie? Doe they thinke thus to adulterate the Loꝛde his woꝛkemanſhippe, and to be without offence? Doe they not know that he is Zelotipus deus, *a ielous God*, and can not abide any alteration of his woꝛkes, otherwiſe then he hath made them? If an Artificer, oꝛ Craftſman ſhould make any thing belongyng to his arte oꝛ ſcience, and a Cobler ſhould pꝛeſume to coꝛrect the ſame: would not the other thinke hymſelf abuſed, and iudge hym woꝛthie of repꝛehenſion? And dooe theſe women thinke to eſcape the iudgement of God, who hath faſhioned them to his gloꝛie, when their great & moꝛe then pꝛeſumptuous audacitie dareth to alter and

Colouryng of faces with oytmentes and waters.

Adulteration of the Lorde his workmāſhip inhis Creatures.

chaunge his woorkmanship in them? Doe they suppose that they can make them selues fairer, then God that made vs all? These must needes bee their intentions, or els thei would neuer goe about to colour their faces with suche sibberlawces. And these beyng their intentions, what can derogate more from the Maiestie of God in his creation? For in this doyng, thei plainly cõuince the Lorde of vntruthe in his worde, who saieth he made man glorious, after his own likenesse, and the faireſt of all other terreſtiall creatures. If he be thus faire, then what neede thei to make them fairer? Therefore, this their colouring of their faces importeth, (as by probable coniecture maie bee presupposed) that thei thinke themselues not faire inough, els why doe thei goe about to make them selues fairer? And then must God needes be vntrue in his worde.

Thei that colour their faces deny the Lorde of glorie to be true God and so no God at al.

And also thei deny the Lorde to be either mercifull, or almightie, or bothe, and so consequently no God at all: for if he could not haue made thẽ faire, then is he not almightie, and if he could and would not, then is he not a mercifull God, and so euery waie thei stumble at the Stone of offence, whiche one daie will crushe them all to peces, excepte thei repent. And as thei bee ashamed of the good creation of the Lorde in them, so it is to bee feared, least at the daie of Judgement, the Lorde will bee ashamed of them, and in his wrathe denounce this heauie and ineuitable sentence condemnatorie

demnatore againſt them: *Depart frō me you curſed into euerlaſting fire, prepared for the deuill, & his angels, I knowe you not: (I ſaie) depart, for you were aſhamed of me, and of my creation in you.*

Sentence cōdemnatory againſt thoſe that colour their faces.

Spud. Whereof dooe thei make theſe waters and vnctions, wherewith thei beſmeare their faces, can you tell?

Philo. I am not ſo ſkilfull in their matters of Pride, but I hold this for a Maxime, that thei are made of many mixtures, and ſondrie compounde ſimples, bothe far fetched, and deare bought, cūningly mingled together, and artificially tempered with many goodly condiments, and holſome confections, I warrant you, els you maie be ſure thei would not applie them to their amorous faces, for feare of harming, or blemiſhing theſame.

Spud. I praie you ſhewe me the iudgements, and opinions of the Fathers, concernyng theſe colourynges of faces with ointmentes and waters, that I maie the better know, what to iudge of it my ſelf.

Philo. S. Ciprian amongſt the reſt ſaith, a woman through painting and diyng of her face, ſheweth her ſelf to be more then whorifhe. For (ſaith he) ſhe hath corrupted, and defaced (like a filthie ſtrumpet, or brothel) the workmanſhip of God in her, what is this els, but to turne truthe into falſhoode, with paintyng and ſibberſauces, whereas the Lorde ſaieth, *Thou canſt not make one haire white or blacke.* In an other place he ſaieth, Qui

Inuectiues of the Fathers againſt paintyng and colouring of faces.

ſe pinguunt in hoc ſeculo, aliter quàm creauit Deus, metuant ne cum dies reſurrectionis venerit, artifex creaturã ſuam, non recognoſcat. *Thoſe whiche paint or colour themſelues in this worlde otherwiſe then God hath made thẽ, let them feare leaſt when the daie of Iudgement commeth, the Lorde will not knowe them for his Creatures.* Againe, Feminæ crines ſuos inficiunt malo præſagio, capillos enim ſibi flammeos auſpicari non metuunt. *Whoſoeuer doe colour their faces or their haire with any vnnaturall colour, they begin to prognoſticate of what colour they ſhalbe in hell.* Sainct Ambroſe ſaith, that from the colouring of faces ſpring the inticements to vices, and that thei whiche colour their faces, doe purchaſe to themſelues the blot and ſtaine of chaſtitie. For what a dotage is it (ſaieth he) to chaunge thy naturall face which God hath made thee, for a painted face, whiche thou haſt made thy ſelf? If thou beeſt faire, why painteſt thou thy ſelf to ſeeme fairer? and if thou be not faire, why doeſt thou hipocritically deſire to ſeeme faire, ſeeming leſſe? Can thoſe thynges which beſides thei bee filthie, doe carie the hande of God his curſe vppon their backes for euer, make thee to ſeeme fairer? I could ſhewe you the ſharpe Inuections and grounded reaſons of many moe, as of Auguſtine, Hierome, Chriſoſtome, Gregorie, Caluin, Peter Martyr, Gualter, and of an infinite number moe: yea of all generally ſince the beginnyng of the

No paintyng can make any to ſeeme fairer but fouler

the woꝛld, againſt this whoꝛiſhe and bꝛothellous paintyng and colouryng of faces, but to auoyde pꝛolixitie, I will omit them, deferryng them to further opoꝛtunitie, foꝛ pauca ſapientia, *To a wiſe man fewe wordes are ſufficient.*

Spud. It muſt nedes be graunted, that the diyng and colouryng of faces, with artificiall colours, and vnnaturall ointments, is moſte offenſiue to God, and derogatoꝛie to his maieſtie. And when thei haue doen all that thei can, and the cũningeſt artiſt that euer liued beſides, yet ſhal thei neuer be able to make ſo ſplendent, ſo oꝛient, and ſo naturall a colour, as dame Nature hath ginen to the herbes in the feeld. Then if God hath impainted ſuche an excellent colour in the graſſe of the feeld, which to day is ſtanding, and to moꝛow is cut doune: how muche moꝛe hath he ingrauen a beautifull colour in man, the excelleneſt creature of all others? Theꝛefoꝛe ought euery one to content himſelf with the ſhape that God hath giuen hym, without ſekyng of alteratiõ oꝛ change. Foꝛ, dooe thei thinke, that the God of all gloꝛie, and who onely decketh and adoꝛneth the Sunne the Moone, the ſtarres, and all the hoſte of heauẽ with vnſpeakable gloꝛie, and incõparable beautie, can not make thẽ beautifull and faire inough (if it pleaſe him) without their ſlibberſauces? And what are thei els then the deuills inuentions, to intangle pooꝛe ſoules in the nettes of perdition?

Colouryng of faces, the deuilles nets.

Philo. Then foloweth the trimming and tric-

Trimmyng of their heads.

kyng of their heddes, in laiyng out their haire to the shewe, whiche of force must bee curled, frisled and crisped, laid out (a world to see) on wreathes and borders, from one eare to an other. And least it should fall doune, it is vnder proped with forks wiers, and I can not tell what, rather like grim sterne Monsters, then chaste Christian Matrones. The on the edges of their bolstred haire (for it standeth crested rounde about their frontiers, and hangyng ouer their faces like pendices or bailes, with glasse windowes on euery side) ther is laied greate wreathes of gold, and siluer curiously wrought, and cunnyngly applied to the tẽples of their heades. And for feare of lacking any thyng to set forthe their Pride withall, at their haire thus wreathed and creasted, are hanged bugles (I dare not saie, bables) Duches, Rynges, Gold, Siluer, Glasses, and suche other childishe gewgawes, and foolish trinkets besides, whiche for that thei be innumerable, and I vnskilfull in womens tearmes, I can not easily expresse. But God giue thẽ grace, to giue ouer these vanities, and studie to adorne their heades, with the incorruptible ornaments of vertue, & true godlinesse.

Simia erit simia etiam si aurea gestat insignia.

Laying out of their haire.

Golde wreathes circumgiryng the temples of their heads.

Gewgawes hãged about their Frõtiers.

Spud. The Apostle Paule (as I remember) commaundeth women to cherishe their haire, saiyng, that it is an ornament to them, and therfore me thinke, this abuse of curlyng and laiyng it out (if either were lawfull) is muche more tollerable, then diyng their faces.

Philo.

Philo. If curlyng, and laiyng out their owne naturall haire were all (whiche is impious, and at no hande lawfull, beyng as it is an enſigne of Pryde, and the ſterne of wantonneſſe, to all that behold it) it were the leſſe matter, but thei are not ſimplie content with their owne haire, but buye other haire, diyng it of what colour thei liſt them ſelues. And if there be any poore women (as now and then, we ſee God doeth bleſſe thē with beautie, aſwell as the riche) that hath faire haire, theſe nice dames will not reſt, till thei haue bought it. Or if any childzen haue faire haire, thei will intice them into a ſecrete place, and foz a penie oz two, thei will cut of their haire: as I heard ẏ one did in the citie of Munidnol of late, who metyng a little child with verie faire haire, inueygled her into a houſe, promiſed her a penie, and ſo cutte of her haire. And this thei were in theſame ozder, as you haue heard, as though it wer their owne naturall haire: and vpon the other ſide, if any haue haire of her owne naturall growyng, whiche is not faire enough, then will thei dye it into diuers colours, almoſte chaungyng the ſubſtaunce into accidents by their deuiliſhe, and moze then thziſe curſed deuiſes. So, whereas their haire was giuen them as a ſigne of ſubiection, and therefoze thei were commaunded to cheriſh the ſame, now haue thei made it an ozname nt of Pryde, and deſtruction to themſelues foz euer, except thei repent.

Curlyng, criſpyng, and laying out of haire.

Bought haire and coloured vſed to bee worne.

Spud. This is a ſtifnecked people, and a rebellious, I ſee well, that thus dareth in euery reſpect, to peruert the ſtraight waies of the Lorde, diggyng vp to themſelues Ceſternes of iniquitie, and pittes of aduerſitie, whiche in the ende without the greate mercie of God will bee their vtter confuſion.

Capitall ornamentes for the head.

Philo. Then on toppes of theſe ſtately turrets (I meane their goodly heades, wherein is more vanitie, then true Philoſophie now and then) ſtand their other capitall ornaments, as French hood, Hatt, Cappe, Kercher, and ſuch like, whereof ſome be of Ueluet, ſome of Taffetie, ſome (but few) of Wooll, ſome of this faſhion, ſome of that, and ſome of this colour, ſome of that, accordyng to the variable fantaſies of their ſerpentine mindes. And to ſuche exceſſe is it growne, as euery Artificers wife (almoſt) will not ſticke to goe in her Hat of Uelucte euery daie, euery Marchants wife, and meane Gentlewomen, in her Frenche hood, & euery poore Cottagers daughter, in her Taffetie hat, or els of Wooll at leaſt, well lined with Silke, Uelucte, or Taffetie. But how they come by this (ſo thei haue it) thei care not, who paieth for it thei regarde not, nor yet what hurte both to themſelues, and others it doth bryng thei feare not: but runne daiely a malo, ad peius, (as thei ſay) *from one miſchiefe to an other*, vntil thei haue filled vp the meaſure of their iniquitie, to their owne perdition at that daie.

Hattes of velucte, taffetie, worne in common.

Trahit ſua quenque voluptas.

Thei

Thei haue alſo other ornaments beſides theſe, to furniſhe forthe their ingenious heades, whiche thei call (as I remember) caules, made Netwiſe to the ende, as I thinke, that the clothe of golde, clothe of Siluer, or els Tinſell (for that is the worſte (wherewith their heades are couered and attired withall vnderneth their caules, maie the better appere, and ſhewe it ſelf in the brauelt maner. So that a man that ſeeth them (their heades glitter and ſhine in ſuche ſort) would thinke thē to haue golden heades. And ſome weare Lattice cappes with three hornes, three corners I ſhould ſaie, like the forked cappes of Popiſhe Prieſtes, with their perriwincles, Chitterlynges, and the like Apiſhe toyes of infinite varietie.

Cawles made Netwiſe.

Goldē heads fraught with leaden wit.

Thus lauiſhe thei forthe ỳ goodes of the lorde, whiche are none of their owne (but lent them for a tyme (vpō Pride and naughtineſſe, delighting (as it ſemeth) in nothing ſo muche, as in the ſtinkyng puddle of vanitie and ſinne, whiche will be their own decay at the laſt. An other ſort of diſſolute Minions, and wanton Sempromians (for I can terme them no better) are ſo farre bewitched as thei are not aſhamed to make holes in their eares, whereat thei hang rynges, and other Iewels of gold and precious ſtones. But what this ſignifieth in them, I will holde my peace, for the thing it ſelf ſpeaketh ſufficiently. There is a certaine kind of people, in the Orientall part of the worlde (as writers affirme) ỳ are ſuche φιλαυτοι

Makyng of holes in their eares, to hang ringes and Iewelles by.

louers of themſelues, and ſo proude withall, that hauyng plentie of precious ſtones, and Margarites amongeſt them: thei cutt and launce their ſkinnes and fleſhe, ſettyng therin theſe precious ſtones, to the ende thei maie gliſter and ſhine to the eye. So, except theſe women wer minded to tread their pathes, & folowe their direfull waies in this curſed kind of Pride, I wonder what thei meane. But becauſe this is not ſo muche frequẽted, amongeſt Women as Men, I will ſaie no more thereof, vntill further occaſion be offered.

A people who cut their ſkin to ſet precious ſtones in themſelues.

Spud. Except it were a people wedded to the deuilles eldeſt daughter Pride (for I thinke Humilitie amongeſt them maie dwell a Virgine, for any that will marie her) and giuen ouer of God, I neuer heard the like. I am perſwaded that neither the Libertines, the Epicures, nor yet ỹ vile Atheiſtes euer exceeded this people in pride, nor that the wickednesſe of them might euer coũterpeaſe, with the wickednesſe of theſe people. *God be mercifull vnto them.*

Philo. You heare not the tenth part, for no pen is able ſo well to deſcribe it, as the eye is to deſcrie it. The women there vſe greate ruffes, and neckerchers of Hollande, laune, Cameríke, and ſuche clothe, as the greateſt threed ſhall not be ſo big, as ỹ leaſt haire that is, then leaſt thei ſhould fall doune, thei are ſmeared and ſtarched, in the deuils liquor, I meane Starche: after that dried with greate diligence, ſtreaked, patted, & rubbed

Great Ruffes Neckerchers and Partlets vſed of women.

very

very nicely, and ſo applied to their goodly necks, and withall, vnderpropped with ſupportaſſes (as I told you before) the ſtately arches of Pride: beyond all this, thei haue a further fetche, nothyng inferiour to the reſt, as namely three or fower degrees of minor Ruffes, placed gradatim, one beneath an other, and all vnder the maiſter Deuill Ruffe, the ſkirtes then of theſe great Ruffes are long and ſide euery waie pleted, and creſted full curiouſly, God wot. Then laſte of all, thei are either clogged with gold, ſiluer, or ſilke lace of ſtately price, wrought all ouer with needle worke, ſpeckeled and ſparkeled here and there with the Sunne, the Moone, the ſtarres, and many other antiques ſtrange to behold. Some are wrought with open worke, doune to the midſt of the Ruffe and further, ſome with cloſe worke, ſome with purled lace ſo cloied, and other geugawes ſo peſtered, as the Ruffe is the leaſt parte of it ſelf. Sometymes, thei are pinned vp to their eares, ſometymes thei are ſuffered to hang ouer their ſhoulders, like windmill ſailes flutteryng in the wind, and thus euery one pleaſeth her ſelf, in her fooliſhe deuices, for Suus cuiuſq; crepitus ſibi bene olet, as the Prouerbe ſaieth: *Euery one thinketh his owne waies beſt*, though thei leade to deſtruction of body and ſoule, whiche I wiſhe them to take heede of. And amongeſt many other fearfull examples of Gods wrathe againſt Pride, to ſett before their eyes, the fearfull Iudgement of

Supportaſſes the pillers of Pride.

Minor Ruffes

The great curioſitie of Ruffes and Neckerchers.

God

God, shewed vpon a gentlewoman of Eprautna, of late, euen the 27. of Maie 1582. the fearfull sound whereof is blowen through all the worlde, and is yet fresh in euery mannes memorie. This gentlewoman beeyng a very riche Merchaunte mannes daughter: vpon a tyme was inuited to a Bridall, or Weddyng, whiche was solemnized in that Toune, againste whiche daie she made greate preparation, for the plumpyng of her self in gorgious arraie, that as her body was moste beautifull, faire, and proper, so her attire in euery respecte might bee correspondent to the same. For the accomplishment whereof she curled her haire, she died her lockes, and laied them out after the best maner, she coloured her face with waters and Ointmentes: But in no case could she gette any (so curious and daintie she was) that could starche, and sette her Ruffes, and Neckerchers to her mynde: wherefore she sent for a couple of Laundresses, who did the best thei could to please her humors, but in anywise thei could not: Then fell she to sweare, and teare, to curse and banne, castyng the Ruffes vnder feete, and wishyng that the Deuill might take her, when she weare any of those Neckerchers againe. In the meane tyme (through the sufferaunce of God) the Deuill transformyng himself, into the forme of a young man, as braue, and proper as she in euery poincte in outward appearaunce, came in, fainyng hymself to bee a woer or suter vnto her.

And

And ſeyng her thus agonized, and in ſuche a pel-tyng chafe, he demaunded of her, the cauſe there-of, who ſtraight waie tolde hym (as women can conceale no thyng that lieth vppon their ſtomac-kes) how ſhe was abuſed in the ſettyng of her Ruffes, whiche thyng beeyng heard of hym, he promiſed to pleaſe her minde, and thereto tooke in hande the ſetting of her Ruffes, whiche he per-formed to her greate contentation, and likyng, in ſo muche as ſhe lokyng her ſelf in a glaſſe (as the Deuill bad her) became greatly inamoured with hym. This dooen, the yong man kiſſed her, in the doyng whereof, he writhe her necke in ſon-der, ſo ſhe died miſerably, her bodie beyng Meta-morphoſed, into blacke and blewe colours, moſte vggleſome to behold, and her face (whiche before was ſo amorous) became moſte deformed, and fearfull to looke vpon. This being knowen, pre-paraunce was made for her buriall, a riche coffin was prouided, and her fearfull bodie was laied therein, and it couered verie ſumpteouſly. Foure men immediatly aſſaied to lifte vp the corps, but could not moue it, then ſixe attempted the like, but could not once ſtirre it from the place, where it ſtoode. Whereat the ſtanders by marueilyng, cauſed the Coffin to bee opened, to ſee the cauſe thereof. Where thei founde the bodie to be taken awaie, and a blacke Catte verie leane and defor-med ſittyng in the Coffin, ſetting of greate Ruf-fes, and frizlyng of haire, to the greate feare, and

wonder

wonder of all the beholders. This wofull ſpectacle haue I offered to their viewe, that by looking into it, in ſtead of their other looking Glaſſes thei might ſee their own filthineſſe, & auoyde the like offence, for feare of the ſame, or worſer iudgement: whiche God graunt thei maie doe.

Spud. As in a Camilion are ſaied to be all colours, ſaue white, ſo I thinke, in theſe people are all thynges els, ſaue vertue and chriſtian ſobrietie.

Proteus.

Proteus that Monſter, could neuer chaunge hymſelf into ſo many formes and ſhapes, as theſe women doe, belike thei haue made an obligation with hell, and are at a greement with the deuill, els thei would neuer outrage thus, without either feare of God, or reſpecte to their weake brethren, whom herein thei offende.

Women wearyng Dublets and Ierkins.

Philo. The women alſo there haue dublettes and Ierkins, as men haue here, buttoned vp the breaſt, and made with winges, weltes, and pinions on the ſhoulder pointes, as mannes apparell is, for all the worlde, and though this be a kind of attire, appropriate onely to man, yet thei bluſhe not to weare it: and if thei could as well chaunge their ſexe, and put on the kinde of man, as thei can weare apparell aſſigned onely to manne, I thinke thei would as verely become men in deed as now thei degenerate frō godlie ſober women, in wearing this wanton leude kind of attire, proper onely to manne. It is written in the 22. of Deuteronomie, that what man ſo euer weareth

womans

womans apparell is accurſed, and what woman weareth mannes apparel, is accurſed alſo. Now whether thei bee within the limittes and bandes of that curſſe, let them take heede. Our apparell was giuen vs as a ſigne diſtinctiue, to diſcerne betwixt ſexe and ſexe, and therefore one to weare the apparell of an other ſexe, is to participate with the ſame, and to adulterate the petitie of his owne kinde. Wherefore theſe women maie not improperly bee called Hermaphroditi, that is, Monſters of bothe kindes, halfe women, halfe men. Who if thei were naturall women, and honeſt matrones, would bluſhe to go in ſuche wanton and leude attire, as is proper onely to man.

A curſe to them that weare cõtrary apparell to their ſex.

Hermaphroditi.

Spud. I neuer reade, nor heard of any people, except dronken vñ Cyrces cups, or poiſoned with the exorciſme of Medea that famous and renoumed Sorcereſſe, that euer would weare ſuche kind of attire, as is not onely ſtinkyng before the face of God, & offenſiue to man, but alſo painteth out to the whole world, the venereous inclinatiõ of their corrupt conuerſation.

Philo. Their gounes bee no leſſe famous then the reſte, for ſome are of Silke, ſome of Ueluet, ſome of Grograne, ſome of Taffatie, ſome of Scarlet, and ſome of fine clothe, of x. xx. or xl. ſhillynges a yard. But if the whole goune be not Silke or Ueluet, then the ſame ſhalbe laied with Lace, twoo or three fingers broade, all ouer the goune, or els the moſte parte. Or if no ſo, (as lace

The diuerſity of Gownes.

Simiæ in purpuris.

is

is not fine enough sometymes (then it must bee garded with great gardes of Uelu̇et, euery gard fower or sixe fingers broad at the least, and edged with costly lace, and as these gounes bee of diuers and sondrie colours, so are thei of diuers fashions, changyng with the Moone: for some bee of the newe fashion, some of the old, some of this fashion, and some of that, some with sleeues hangyng doune to their skirtes trailyng on the ground, and cast ouer their shoulders, like Cowe tailes. Some haue sleeues muche shorter, cut vp the arme, and poincted with silke Ribons verie gallantly, tied with true loues knottes, (for so thei call them.) Some haue Capes reachyng doune to the middest of their backes, faced with Uelu̇et, or els with some fine wrought silk Taffatie, at the least, and fringed aboute very brauely: and (to shut vp all in a woorde) some are pleated, and riueled doune the backe wonderfully, with more knackes, then I can declare. Then haue thei Petticoates of the beste clothe that can be bought, and of the faireste dye that cã be made. And sometimes thei are not of clothe neither, for that is thought to base, but of scarlet, grograine, Taffatie, Silke, and suche like, fringed aboute the skirtes with Silke fringe, of changable colour. But whiche is more vaine, of whatsoeuer their Petticoates be, yet must thei haue Kirtles (for so thei call them) either of Silke, Uelu̇ett, Grograine, Taffetie, Satten, or Scarlet, bor-

Costly gownes.

Diuers fashions of gownes.

Petticoates.

Kirtles.

red

red with gardes, lace, fringe, and I can not tell what beſides. So that when thei haue all theſe goodly robes vpon them, women ſeeme to be the ſmalleſt part of themſelues, not natural women, but artificiall women, not women of fleſhe and bloud, but rather Puppits, or Mawmets conſiſtyng of ragges and cloutes compact together. So farre hath this cancker of Pride eaten into the bodie of the Cōmonwealth, that euery poore Yeoman his Daughter, euery Huſbandman his Daughter, and euery Cottager his Daughter, will not ſpare to flaunt it out, in ſuche Gownes, Petticoates and Kirtles, as theſe. And notwithſtanding that their Parentes owe a hyaſe of hundred pounds more then thei are worthe, yet will thei haue it, quo iure quauè iniuria, *either by hooke, or by crooke*, by right or wrong as thei ſay: whereby it commeth to paſſe, that one can ſcarſly knowe, who is a noble woman, who is an honorable, or worſhipfull woman, from them of the meaner ſorte.

Women the leaſt parte of themſelues.

Poore mens daughters exceſſe.

Spud. Their parentes and freendes are much to be blamed, for ſufferyng them to goe in ſuche wanton attire. Thei ſhould not allow them ſuch large pittance, nor ſuffer them to meaſure their apparell, after their owne licencious yardes of ſelf will, and wicked deſires: then ſhould thei not rage ſo farre as thei doe.

Parentes to blame.

Philo. Then ſhall thei bee ſure, neuer to haue good daie with them. For thei are ſo impudent,

The impudēcie of proude Harlottes.

that all be it, their poore Parentes haue but one Cow, Horse, or Sheepe, thei will neuer let them rest till thei be sold, to maintaine thē in their bra-ueries beyond all measure. And to saie the truth, some Parentes (worthie to bee inaugured with the lawrell croune of triple follie) are so buxome to their shameleſſe desires, & so coyable to their prostitute requests, that thei graunt to their too too nice daughters more thē thei can desire them selues, takyng a singuler felicitie and farre sur-mounting pleasure, in seeyng them decked and plumed in the Feathers of deceiptfull vanitie.

Our remisse lenitie of Parents to their children.

Spud. This ouer great lenitie, and remisse li-bertie of theirs in the education of youth, in re-spect of the euent, and succesſe in the ende, maie rather bee counted an extreeme crueltie, then a Fatherly loue or pittie of them towardes their children: For what maketh them so soone Who-res, Strumpets, and Baudes, as that cockering of them doeth? What maketh them apt & prone to all kinde of naughtineſſe, but this? Nothing in the worlde so muche. For giue a wilde horſe the libertie of the head neuer so little, and he will runne headlong to thine and his owne destructiō also. So long as a sprigge, twist or braunche, is young, it is flexible and bowable to any thyng a man can desire, but if we tarie till it bee a greate tree, it is inflexible and vnbowable: If Waxe be taken whileſt it is hot, any charecter maie be ea-sily imprinted, but taryng till it bee harde, it re-

What maketh whores, and Strumpets.

ceiueth

reiueth no print at al. So, correct childrē in their tender yeares, and you maie bowe them to what good lore you will your ſelf, but tarie till thei be old, thē is it to late, as experience teacheth daily.

Philo. Their Netherſtocks in like maner are either of Silke, Iearnſey, Worſted, Crewell, or at leaſt of as fine Yearne, Thread, or Cloth as is poſſible to bee had, yea, thei are not aſhamed to weare hoſe of all kinde of chaungable colours, as greene, red, white, ruſſet, tawny, and els what, whiche wanton light colours, any ſober chaſte Chriſtian (except for neceſſitie ſake) can hardly, without any ſuſpition of lightneſſe, at any tyme weare: but whatſoeuer is a deformitie or ſhame in others, is an ornament to them that be paſt all ſhame. Then theſe delicate hoſen muſt bee cunningly knit, & curiouſly indented in euery point, with quirkes, clockes, open ſeame, and euery thing els accordingly: whereto thei haue Corked ſhooes, Pinſnets, Pantoffles, & Slippers: ſome of blacke Ueluet, ſome of white, ſome of greene, and ſome of yellowe: ſome of Spaniſhe leather, and ſome of Engliſhe, ſtitched with ſilke and imbrodered with golde and ſiluer al ouer the foote, with other gewgawes innumerable: All whiche if I ſhould endeuour my ſelf to expreſſe, I might with like facilitie number the ſands of the Sea, the Starres in the Skye, or the Graſſe vpon the Earth, ſo infinite and innumerable be their abuſes. For were I neuer ſo expert an Arithmetri-

Netherſtocks of Iarnſey, or ſilke.

Corked ſhoes, Pinſnettes, Pantoffles, & ſuche like for women.

The innumerable faſhiōs of womens attire.

cian, or neuer ſo ſkilfull a Mathematician, I were neuer capable of the one halfe of them, the Deuill brocheth ſo many newe faſhions euery daie. Wherefore to their Authour I leaue them, not omittyng to tell you (as an interim) *by the waie*, of a certaine kinde of ſweete Pride vſed amongeſt the Gentlemen and Gentlewomen in Aulgna.

Pride ſtinkyng before the face of God.

Spud. I haue learned out of the booke of God, that all Pride is ſtinking before the face of God: wherefore I greatly deſire to knowe what abortiue Miſcreant this may be, for it is ſome prodigious miſhapen monſter, I am fully perſwaded.

The hauyng of Ciuet, Muſke, and other perfumes a ſweete kind of Pride.

Philo. Is not this a certaine ſweete Pride, to haue Ciuet, Muſke, ſweete Powders, fragrant Pomanders, odorous Perfumes, and ſuche like, whereof the ſmell maie bee felt and perceiued, not onely all ouer the houſe or place where they bee preſent, but alſo a ſtones caſt of almoſt, yea, the bed wherein thei haue laied their delicate bodies, the places where thei haue ſate, the clothes and thynges which thei haue touched ſhall ſmell a weeke, a moneth and more after thei bee gon.

Eſai. cap. 3.

But the Prophet Eſaias telleth them, in ſteade of their Pomaunders, Muſkes, Ciuets, Balmes, ſweete odours and Perfumes, they ſhall haue ſtenche and horrour in the nethermoſt hell. Let them take heede to it and amend their wicked liues in tyme. And in the Sommer tyme whileſt flowres be greene and fragrant, ye ſhall not haue

any

any Gentlewoman almoſt, no nor yet any droye or puſſle in the Countrey, but thei will carie in their handes, Noſegaies and poſies of floures to ſmell at, and whiche is more, two or three ſticked in their breaſtes before, for what cauſe I can not tell, except it bee to allure their amorous Paramours to catch at them, wherby I doubt not but thei get many a ſlabberyng kiſſe, and peraduenture more freendſhippe beſides, thei knowe beſt what I meane.

Noſegayes, & Poſies of flowers, worne and caried abroade.

Beware the Spaniſh pippe

Spud. You will bee thought very ſtraight laced to ſpeake againſt theſe thynges, for I haue heard it ſaid, that ſweete ſmelles doe corroborate the ſences, comfort the ſpirits, and recreate both the body & mynd of man greatly, doe thei not ſo?

Philo. Thei are ſo farre from comfortyng the braines, or lightnyng the ſpirites of man, that as Miſtes and exhalations whiche euaporate from theſe earthly bodies, and are drawne vp by the attractiue power of the Sunne, Moone, & ſtarres obnubilate and darkē the beames of the Sunne, not ſufferyng his radiations to diſparcle abroad. So theſe (in a maner) palpable odours, fumes, vapours, and ſmelles of Muſkes, Ciuets, Pomanders, Perfumes, Balmes, and ſuche like aſcendyng to the braine, doe rather denigrate, darken and obſcure the ſpirites and ſences, then either lighten them, or comforte them by any maner of waie. But howſoeuer it falleth out, ſure I am, thei are enſignes of Pride, allurementes to

Theſe curious ſmelles obnubilat the ſpirites, & darken the ſences.

Sweete ſmels of Muſkes, Ciuet, and ſuche like, do anoye the ſpirites.

synne, and prouocations to vice. After all this, when thei haue attired them selues thus, in the middest of their Pride, it is a woorlde to consider their coinesse in gestures, their minsednesse in woordes and speeches, their gingernesse in tripping on toes like yong Goates, their demure nicitie and babishnesse, and withall their hautie stomackes, and more then Cyclopical countenaunces, their fingers must be decked with golde, siluer, and precious stones, their wrestes with bracelettes, and armlettes of golde, and other costly Iewels, their handes couered with their sweete washed gloues imbroodered with gold, siluer, and what not, and to suche abhomination is it growen, as thei must haue their lookyng glasses caried with them whersoeuer thei goe: And good reason, for els how could thei see the deuil in thē? For no doubt, thei are the deuilles spectacles, to allure vs to pride, and consequently to destructiō for euer.

The vaine gestures & coynes of womē in the middest of their Pecocke feathers.

Fingers clogged with ringes.

Womens trinckets.

Sweeted gloues.

Looking glasses, the Deuils spectacles.

Spud. The deuill could neuer haue found out a more Pestilent euill then this, for hereby man beholding his face, and being naturally giuen to flatter hymself too muche, is easely drawen to thinke well of hymself: and yet no man seeth the true proportion of his face, but a counterfaite effigie, and false image therof in the glasse, whiche the Deuill suffereth hym to see, that thereby he maie rise into Pride, and so offende the Diuine Maiestie. Therefore maie these lookyng glasses

be

be called the deuils bellowes, wherewith he bloweth the blaſt of Pryde into our hartes: and thoſe that looke in them, maie bee ſaied to looke in the Deuilles arſe, whileſt he infuſeth the venemous winde of Pryde into their ſoules.

Philo. Then muſt thei haue their ſilke ſcarffes caſt about their faces, and flutteryng in the wind with greate taſſells at euery ende, either of gold, ſiluer, or ſilke. But I knowe wherefore, thei wil ſaie, thei weare theſe ſcarfes, namely, to kepe thē from Sunne burnyng. But I would aſke theſe Nicelynges one queſtion, wherein if thei can reſolue me, then I will ſay as thei ſay, that ſcarffes are neceſſarie, and not flagges of Pryde. Cā that thing which is moſt glorious and faire of it ſelf, make any thing foule or ill fauoured? the Sunne is a moſt glorious and faire Creature, and therfore cannot make thē fouler then thei are of their owne nature. From whence then is it, that the Sunne burneth them, and alt'reth their orient colour into worſer hue? the cauſe thereof proceedeth from their own genuine corruption and naturall imperfectiō, for no more is their fowlenes to bee aſcribed to the ſtelliferous beames of the glitteryng Sunne, then the ſtench of a dead carcaſſe maie be ſaid to proceed of the Sunne, & not rather of it own corruption and filthineſſe. They buſie them ſelues in preſerueng the beautie of their bodies, whiche laſteth but for a tyme, and in tyme is cauſe of it owne corruption, and which

Silke Scarffes.

A queſtion to ſcarfe weaters

in effect is nothyng els then putrifaction it self, and a dunghill couered with white and redd, but for ꝑ beautie of the soule thei care nothing at all.

Visours, or inuisories of Veluet, to ride abroade in.

When thei vse to ride abroade, thei haue visors made of Veluet (or in my iudgement thei maie rather be called inuisories) wherwith thei couer all their faces, haupng holes made in thē against their eyes, whereout thei looke. So that if a mā that knew not their guise before, should chaunce to meete one of them he would thinke he met a Monster or a Deuil: for face he can see none, but two broade holes against her eyes, with glasses in them. Thus thei prophane the name of God, and liue in all kinde of voluptuousnesse and pleasure, worse then euer did the Heathen.

Sues volutabris versantur.

Spud. What think you, are not the inuentors and first finders out of these newe toyes and deuilishe deuices in great daunger, and partakers with them of the euill committed?

The first finders, and inuentors of new fashions, are culpable of all the euil that cōmeth by them.

Philo. It can not bee, but the Inuentors of these newe toyes, are in greate daunger before God, as thei who shall render accountes to God, not onely for the inuention of them, but also for the euill committed by them. For whosoeuer is author of any euill, must needes answere for the euill. And surely ꝑ authors of these newfangles, are not vnworthie to be canonized saincts, when the yere of Iubilie commeth (I meane saincts of Sathan) for what deede so flagicious, what fact so daungerous, or what thyng so hainous, which

with

with alacritie is not plauſibly committed for the maintenaunce of theſe Diuiliſhe toyes and deuices: And albeit that the perſons themſelues who offende this waie ſhall dye in their ſinnes, their owne bloud beyng powred vpon their owne heades, yet the Authors of theſe newe toyes, where though thei offended, ſhalbe guiltie of their deathes, and ſurely anſwere for their deſtruction in the daie of the Lorde.

Spud. But ſaie thei, if I make them not, an other will, and it is as good for me to make them, as an other, and it is my liuyng, wherefore I am diſcharged of blame, if I make them (beyng commaunded) with ſweate of my face, and with trauaile and paine to get my liuyng?

A vaine excuſe.

Philo. We are commaſided indeede to get our liuyng with the ſweate of our face, but how? not in doyng thoſe thynges, whiche are euill of themſelues, and alſo drawe and intice others to euill, but in thynges lawfull and good, and whiche induce to goodneſſe. And to ſaie, others will make them if thei doe not, no more excuſeth them of offence, then for a Murtherer or Theefe to ſaie, if I had not robbed, or killed this man, an other would, diſchargeth hym from the penaltie of the iudiciall law to be inflicted vpon him. Is it lawfull for vs to doe euill, becauſe others doe it? Or doeth the wickedneſſe of an other, deliuer me frō blame, if I commit the ſame offence? no, nothing leſſe. Wherefore, let Tailers and Artificers be-

We are boūd to get our liuyng in well doyng, not in euill doyng.

A caueat to artificers that inuent newe faſhions.

ware, how thei either inuent or make theſe newe deuices and deuiliſhe faſhions euery daie: And beyng requeſted to make them, if they perceiue them tende to vice, and allure to ſinne, let them refuſe them in the name of God, more tendering the ſaluation of many, then the priuate commoditie of themſelues alone: whiche thyng, if euery one would doe, he ſhould deliuer his owne ſoule, and ſuppoꝛte an infinite number from fallyng into the gulph of ſinne, and ſo in ſhoꝛte time theſe newe toyes, fond deuices, and childiſh bableries, (new faſhions I ſhould ſaie) would ſoone vaniſh awaie, and come to naught: whiche God graunt maie once be ſeene.

Spud. Did the women of the foꝛmer woꝛld attire themſelues in ſuch ſoꝛt, as theſe women doe?

Philo. The women of the foꝛmer age you may be ſure neuer apparelled themſelues like one of theſe: But leaſt you ſhould think, that the Godly onely liued thus auſterely, you ſhall heare how little the very Heathen and Barbarian women haue, and doe at this preſent eſteeme of apparell, as Stuperius witneſſeth, whoſe woꝛdes are theſe ſpeakyng of the Egiptian women: Veſtimenta ſciunt nec noua priſtinis mutare, verum ſemper his in cultibus gaudent perpetuo tempore congredi, quaſcunque gẽtes hunc per orbẽ viſitent. Which maie be thus turned into Engliſh verſe.

The Egiptian Matrones neuer vſe.
Their faſhion of attire to change:

But

But euer keepe one forme to chuſe,
Although thei viſite Nations ſtrange.

AND as all writers do affirme, all the women there, indifferently goe with their haire hangyng doune, with a broad Hat vpon their heddes and other attire as plaine as the reſt, ſo farre are theſe people frō pride, and huntyng after ſtrange faſhions, as our women do. The women of Affrica are witneſſed by the ſame Stuperius, and others to be ſo farre from affectyng ſtrange faſhions, or curioſitie in apparell, that thei clothe themſelues in a maner all ouer, Ferinis pellibus, *with beaſtes Skinnes*, furres & ſuch like. And this thei think ſo riche attire, as thei vſe it altogether, whē thei celebrate their feſtiuall ſolemne daies, or when thei goe abroad to bee ſeen. The Braſilian women eſteeme ſo little of apparell alſo, as thei rather chooſe to goe naked, (their ſecrete partes onely beyng couered) then thei would be thought to be proude, or deſirous of ſuche vanitie. The Cantabrian women likewiſe, with many other doe the ſame. In high Germanie the women vſe in effect one kinde of apparell, or habite, without any difference at all, nothyng like other Nations, delightyng in newe fangles: yea, the wiues there, are ſo farre from Pride, that thei wil not diſdain to cary all their houſholde ſtuffe, and other trinkettes about with thē vpon their backes, in tyme of extremitie. Their maides and virgins go very plain, with kerchers onely on their heades, their haire

The meanes of other Nations in attire

haire hanging doun behind, in tokē of virginitie.

Thus you see euery Nation, how barbarous soeuer, are muche inferior to the people of Ailgna in Pryde, and excesse of apparell: and yet these examples I alledge not, to the ende I would wishe all others to vse the same, or the very like brutishe kinde of austere habite: but to shew how farr thei be from Pryde, and how muche the other be wedded to the same. And as for the vertuous and godly Christian woman, from the beginnyng of the worlde, thei haue so little cared for the vaine glorie of apparell, and so little (or rather nothyng at all) were thei acquainted therewith, as thei hunted for nothing els so muche, as for the ornamentes of the mynde: as wisedome, continencie, chastitie, & true godlinesse, thinkyng the same beautie sufficient. Thei coumpted it greate shame to cloth their bodies with sumpteous apparell, and their myndes to bee naked, and voide of true vertue. So, if these women would seeke after the beautie of the mynde, thei would not affect apparell so muche: for if thei be faire in bodie already, then neede thei not gorgeous apparell to make them fairer: and if thei be deformed in bodie, it is not the apparell that can make them fairer. And either their beautie consisteth in them, or in their apparell: if in them, then not in the apparell, and so it is mere foolery to weare them. And if in apparell, then not in them, and so can not the garmentes make them faire, whom God and Na-

The cōtempt of apparell of the former age.

ture

ture hath made otherwiſe. Wherefore, looke in what ſhape, forme, or cõdition euery one is created by God, let him cõtent himſelf with the ſame, without any alteration or chaunge, with praiſe to his Creator.

Spud. Thei holde (notwithſtandyng) that it is the pride of the harte, which God ſo much hateth and deteſteth.

Philo. It is very true that God puniſheth the pride of the hart with eternall damnation (if thei repent not) for he will bee ſerued and obeyed, either with the whole man, or els with none. Then if he puniſh the pride of the hart with euerlaſting damnation, he muſt needes (in iuſtice) puniſh the pride of Apparell with the like, beyng both ioyned in one predicament of ſinne, and the pride of apparell muche more hurtyng before the worlde then the other. Alſo, it is manifeſt, that the pride of apparell riſeth firſt from the corruption of the harte, as the effectes from the cauſe: the fruite from the roote of the tree: then if the pride of the harte, whiche notwithſtandyng, it hurteth not outwardly, but is ſecrete betwixt God, and hym ſelf, be damnable in it owne nature before God, then muſt it needes be, that the pride of apparell (whiche sheweth it ſelf to the worlde, bothe offenſiue to God, and hurtfull to man, and which alſo is the fruite of the pride of the hart, and throweth almoſt as many as behold it, at leaſt, as many as followe it, into the deepe Dungion of hell) is muche

Pride of the harte.

Pride of apparel equiualẽt with Pride of the harte.

much more pernicious & dãnable then the other.

Spud. Hath the Lorde plagued this sinne of Pride, with any notable torture or punishment, euer from the beginnyng of the worlde vnto this daie, or hath he omitted the reuenge thereof as a thyng of small force, or importaunce?

Philo. Moste fearfull plagues, and dreadfull iudgementes of God haue in all ages been powred vpon them that offended herein, as all Histories, bothe holy and prophane doe beare recorde. For proofe whereof, I will giue you a taste but of a fewe, whereby maie appeare how wonderfully the Lorde in all ages, tymes, kindreds and peoples, hath punished those that through Pride (like wicked recusantes, and backsliders from God) haue rebelled against his Maiestie. The Deuill, who before was an Aungell in Heauen, arrogatyng to hymself the imperiall Throane of the Maiestie of God, was cast downe into the deepth of Hell burnyng with brimstone and sulphur for euer. Adam desiryng to bee a God (for the Serpent told hym he should be as God, knowyng bothe good and euill) was for the sinne of Pride throwne doune to the bottome of hell, and not onely he, but all his posteritie to the ende of the worlde. The Hoast of Core, Dathan, and Abiram, for their exceedyng Pride, in stirryng vp mutenie, & rebellyng against their lawfull Magistrate, were swallowed vp quick into Hell, the earth openyng her mouth, and deuouring them, with

Examples of God his punishments executed vpon them that offended in Pride, in all ages.

withall their complices whatſoeuer. The People of Babilon intēding to build a Tower, whoſe top ſhould touch the Skie, thinkyng that if God ſhould dꝛoune the woꝛlde again with water, thei would be ſure inough on the toppe of their high turrettes: yea, thei intēdyng to ſit with God himſelf (if neede were) were all confounded, and a diuers language put into euery mannes mouthe, that none knewe what an other ſpake. And thus were thei foꝛced to leaue their buildyng, and diſperſed themſelues abꝛoade, vpon the face of the yearth, whereof ſpꝛang the firſt diuerſitie of languages in the woꝛlde. Wherefoꝛe, whē we heare any language ſpoken, ẏ we know not, it maie be a memorandum, to put vs in minde of our pꝛide, whiche was the cauſe thereof.

A memorandum.

Goliah the greate Giante, the huge Ciclops, and ſwoꝛne enemie to the childꝛen of Iſraell, foꝛ his pꝛide againſt the Loꝛde, was ſlaine by Dauid the faithfull ſeruaunt of the Loꝛde.

Antiochus intendyng to ouerthꝛow, and ſacke Ieruſalem, to ſpoile the Sanctuary and Temple of the Loꝛde, and to kill the people of God, was foꝛ his Pꝛide ouerturned in his Chariot ridyng therherward, his belly burſting & filthie woꝛmes crawling out, moſt lothſomely, and in fine, began ſo to ſtinck & ſwell, as neither his ſeruauntes noꝛ he himſelf could abide his owne ſauour, & thus ended his life in greate miſerie & wꝛetchednelle.

Antiochus.

Nabuchodonoſor, was foꝛ his pꝛide caſt out of his

Nabuchodonosor. Daniell.4. his Kyngdome, and forced to eate grasse with wilde beastes in the Wildernesse.

Kyng Saule. Kyng Saule, for his Pryde and disobedience, was deposed of his Principallitie and Kyngly regiment, and in the end slew hymself on mount Gelboe most desperately.

Sodoma and Gomorra, were bothe destroyed with fire and Brimstone from heauē for their sin of pryde, & contempt of the Lorde. All the world in the daies of Noah was drowned with an vniuersall deluge for pryde and contumacie of hart.

2.Reg.cap.20. Kyng Hezikiahs, for his pryde in shewyng to the Ambassadours of the Kyng of Babylon, all his Treasure (for he sent Messengers vnto hym with giftes and letters congratulatorie, for the recouerie of his health) lost all his Jewels, treasures & riches, with his sonnes also, beyng transported captiues into Babylon. Kyng Dauid for his Pryde in numbryng the people contrarie to the will of God, was greeuously punished, and

2.Samuell.1.c. 24.verse.15. three score and ten thousande of his people slaine with a grecuous Pestilence for the same.

Kyng Pharao for his pryde against the Lorde, (for he thought hymself a God vpon the yearth, and therefore asked he Moyses in derision, who is the Lorde) was drowned in the red Sea with all his hoast. The proude Pharisey iustifyng hymselfe, for his pryde was reproued of the Lorde, and reiected. Kyng Herode for attiryng hymself in sumpteous aray, and not ascribyng glorie to the

The proude Pharisey.

King Herode.

Lorde,

lorde, was ſtrucken dead, by an Angell, and wormes conſumed his fleſhe immediatly. All theſe, with infinite millions mo in all ages, haue periſhed through pride, and therefore let not this people thinke, that thei ſhal eſcape vnpuniſhed, who drinke vp Pride, as it were ſweete wine, feede vpon it, as vpon delicious meates, and wallowe in it, as a filthie ſwine doeth in the dirtie mire: will the Lorde puniſhe his peculiar people, and cleere velleles, and let them goe free? Wherefore I would wiſhe them to be warned, for it is a terrible thyng, to fall into the handes of God, who is a conſumyng fire, and a fearfull God. His bowe is bent, his arrowes of iudgments are drawen to the heade, his fire is kindeled, his wrathe is gone out, and ready to be poured vpon the cõtemners of his lawes. Tempte not the Lorde any longer, prouoke not his wrathe, exaſperate not his Judgementes towardes thee: For as mercie proceadeth from hym, ſo doeth Juſtice alſo: and be ſure of it, he paieth home at the laſt. For as in mercie he ſuffereth no good deede to bee vnrewarded, ſo in his iuſte Judgement there is no wickednelle, whiche he leaueth vnpuniſhed. And yet notwithſtandyng, their wickednelle and Pride is ſuche, as ſtincketh before the face of God, and maketh the enemies to blaſpheme, and ſpeake euill of the waies of the lorde: for ſaie thei, the men of Ailgna are wicked, and licencious in all their waies, whiche eaſely appeareth by their apparell, and

God his plagues are prepared, if wee repent not.

new fangled fashions, euery daie inuented. The beastly Epicures, the Dronkardes, and Swilboules vpon their Ale benches, whē their heades are intoxicate with newe wine, will not sticke to belche forthe, and saie, that the Inhabitauntes of Ailgna goe brauely in apparell, chaungyng fashions euery daie, for no cause so muche, as to delight the eyes of their harlottes withall, and to inamour the mindes of their fleshly paramours. Thus be this people a laughyng stocke to al the worlde for their Pride, a slaunder to the worde of God, and to their profession, scandalles to their brethren, a dishonour and reproche to the Lorde, and very Caterpillers to themselues, in wasting and consumyng their goodes and treasures, vpon vanities and trifles.

Our new fangles and toies are occasions why all Nations mocke and floute vs.

Our liuyng a slaunder to the truth.

Spud. I perceiue these are nice dames, I pray you what exercises followe thei, for the moste parte beyng thus clothed in their robes, and how doe thei spende the tyme? For I stande in doubte thereof?

Philo. You neede not to doubt. For thei spend their time very well, I warrant you, and to their owne contentation. For, some of them lye in bed (I will not saie with whom) till nine or tenne of the Clocke euery Morning, then beyng rouzed forthe of their dennes, thei are twoo or three howers in puttyng on their Robes, whiche beeyng doen, thei go to dinner, where no delicates either of wines or meates are wanting. Then their bo-

dies

dies beeyng ſatiſfied, and their heades pretely mizzeled with wine, thei walke abrode for a time or els confer with their familiars (as womē you know are talkatiue enough, & cā chat like Pies) all the world knoweth it. Thus ſome ſpende the daie till ſupper tyme, and then the night, as before. Other ſome ſpende the greateſt parte of the daie, in ſittyng at the doore, to ſhewe their brauries, to make knowen their beauties, to beholde the paſſengers by, to viewe the coaſt, to ſee faſhions, and to acquainte themſelues with the brauеſt fellowes, for if not for theſe cauſes, I ſee no other cauſes why thei ſhould ſitt at their doores, from Mornyng till Noone (as many doe) from Noone to Night, thus vainly ſpēdyng their golden daies in filthie idleneſſe and ſinne. Againe, otherſome being weary of that exerciſe, wil take occaſion (aboute vrgent affaires you muſt ſuppoſe) to walke into the Towne, & leaſt any thing might bee gathered, but that thei goe about ſerious matters indeede, thei will take their baſkets in their hands, or vnder their armes, vnder which pretence pretie conceites are practized, and yet maie no man ſaie blacke is their eye. But if al other waies faile them, yet haue thei one whiche be ſure will ſpeede.

Exerciſe, and practizes of the Gētlewomen of Munidnol.

Spud. What waie is that, I praie you declare vnto me?

Philo. Seyng you are ſo deſirous to knowe, I will tell you. In the Feeldes and Suburbes

of the Cities, thei haue Gardens, either palled, or walled round about very high, with their Harbers, and Bowers fit for the purpose. And least thei might bee espied in these open places, they haue their Banquetting houses with Galleries, Turrettes, and what not els therin sumptuously erected: wherein thei maie (and doubtlesse doe) many of them plaie the filthie persons. And for that their Gardēs are locked, some of them haue three or fower keyes a peece, whereof one they keepe for themselues, the other their Paramours haue to goe in before them, least happely they should be perceiued, for then were all their sporte dasht. Then to these Gardens thei repaire when thei list, with a basket and a boy, where thei meeting their sweete hartes, receiue their wished desires. These Gardens are exelent places, and for the purpose, for if thei can speak with their dearlynges no where els, yet there thei maie be sure to meete thē, and to receiue the guerdon of their paines, thei knowe best what I meane. But I wishe them to amende for feare of Gods heauie wrathe in the daie of vengeaunce.

Spud. Why? doe you cōdemne the vse of Gardens and houses then altogether?

Philo. No, nothyng lesse. For I knowe they bee very healthfull, comfortable, and holsome for mans bodie, and suche thynges, as the vse whereof we can not lacke. But I condemne these abuses, these corruptions, and enormities there vsed,

and

and I pray God thei maie be reformed. There is no thyng ſo good but it maie be abuſed: yet I am not ſo precise that I would haue the thyng remoued for the abuſe, but the abuſe to be taken awaie, whereby the thyng it ſelf is made worſe. Nor I ſpeake not againſt the good and Godly women, for I knowe there bee a greate number, and the Lorde increaſe the number of them that are chaſt, wiſe, ſober, cõtinent, and verteous Matrones, and voyde of all theſe corruptions. But againſt thoſe light, leaude, and incontinent Harlottes (as it is well knowne there be too many) that runne to thoſe places, as faſt as euer did the brothelles to the Stewes. And truely I thinke ſome of theſe places are little better thẽ the Stewes and Brothell houſes were in tymes paſt: I beſeeche the Lorde to make them cleane, either with the Oliue braunch of his mercie, or with the broome of his iudgement, that this wickedneſſe maie be doen awaie.

Spud. Are theſe nice Dames, gentle, ſober, and diſcrite, or otherwiſe, giuen to chiding, braulyng, and vnquietneſſe: For thei ſhewe themſelues abroade (by reporte) as thyough butter would not melt in their mouthes.

Philo. There are ſome, ſober, wiſe, gentle, diſcrite, and verteous Matrones, as any be in al the worlde. And there be otherſome (yea maior numerus) that are neuer well, but when thei be, either brawlyng, ſcoldyng, or fightyng with ſome

of their housholde: and suche deuilles, as a man were better to be hanged then to dwel with thē. But because I haue small experience hereof my self, but onely by reporte of them that haue made triall thereof themselues, I will saie no more, committyng them ouer to the Lorde, to whom thei either stand if thei doe well, or fall if thei doe euill.

Spud. Seyng that by diuine assistaunce, you haue now finished your tractation of the apparel of Ailgna, shewe me (I praie you) what other abuses bee there vsed, for I am perswaded, that Pride the Mother of Synne, is not without her Daughters semblable to her self.

¶ *The horrible vice of VVhordome in Ailgna.*

Philo.

Whoredome in Ailgna too too rife.

THE horrible vice of Whordome also is there too too much frequēted, to the great dishonor of God, ỳ prouoking of his iudgmentes against them, the staine and blemishe of their professiō, the euill example of all the world, and finally to their owne damnation for euer, except thei repent.

Vain and vngodly reasons pretendyng that whoredome is no sinne.

Spud. I haue heard them reason thus, that mutuall coition betwixt man and woman, is not so offensiue before God. For doe not all Creatures (saie thei) as wel reptilia terræ, as volatilia Cœli, *the creepyng thynges vpon the earth*, as *the flyng* Crea-

Creatures in the aire, and all other Creatures in generall bothe ſmall and greate ingender togeather: Hath not nature and kinde ordained thē ſoe and giuē them mēbers incident to that vſe: And doeth not the Lorde (ſaie thei) (as it were with a ſtimule, or pricke by his mandat: ſaiyng, creſcite & multiplicamini, & replete terrā, *increaſe, multiply, and fill the earth*) ſtirre them vp to the ſame? Other wiſe the worlde would become barren, and ſoone fall to decaie: wherefore thei conclude, that Whordome is a badge of loue, a cognizance of amitie, a tuech of luſtie youth, a frendly daliance, a redintegration of loue, and an enſigne of good will, rather meritorious then damnable. Theſe with the like bee their childiſhe exceptions, and friuolous obiections, whiche I haue heard them many tymes to pretende, in defence of their carnall pollutions.

Oh wicked Libertines.

Philo. Curſed be thoſe mouthes, that thus dare to blaſpheme the mightie God of Iſrael, & his ſacred woorde, makyng the ſame clokes, to couer their ſinne withall. Thei are muche worſer then Libertines, who thinke al thinges lawfull, or Atheiſtes, who deny there is any God. The deuills themſelues neuer ſinned ſo horribly, nor erred ſo groſly, as theſe (not Chriſtians, but Dogges) do that make whordome a vertue, and meritorious. But becauſe you ſhall ſee their deceptiōs diſplayed, and their damnable abuſes more plainly diſcouered, I will reduce you to the firſt Inſtitutiō

of this Godlie ordenaunce of Matrimonie.

The first institution of matrimonie.

The Lorde our God haupng created all thinges, in Heauen, Yearth, or Hell, whatsouer, created of euery sexe twoo, male and female of bothe kindes, and laste of all other creatures, he made man after his owne likenesse and similitude, giupng him a woman, made of a ribbe of his owne body, to be a companion and comforter, and linckyng them together in the honorable state of venerable wedlocke, he blessed them bothe, saiyng: Crescite, multiplicamini, & replete terram. *Increase, multiplie, and replenishe the yearth:* whereby it is more then apparent, that the lorde, whose name is Iehouah, the mightie God of Israell, is the authour of godlie Matrimonie, Institutyng it in the tyme of mannes innocencie in Paradice and that as me seemeth for fower causes. Firste, for the auoidaunce of whoredome: Secondly, for the mutuall comforte and consolation, that the one might haue of the other, in all aduersities and calamities whatsoeuer: Thirdlie, for the propagation of children in the feare of the lorde, that bothe the worlde might be increased thereby, and the Lorde also in them glorified. And fourthly, to be a figure or type of our spirituall wedlocke, betwirt Christe and his Churche, bothe militante and triumphant. This congression, and mutuall copulation of those, that be thus ioyned together in the godlie state of blessed Matrimonie, is pure Virginitie, and allowable before God and man,

Gene. 2. Math. 19. Marke. Luke. 16. 1. Cor. 6. Ephe. 5.

Mariage instituted for fower causes.

1

2

3

All mutuall copulation, except mariage, is vnlawfull.

4

as

as an action whereto the Lorde hath promiſed his bleſſyng through his mercie, not by our merite, ex opere operato, as ſome ſhame not to ſaie. All other goynges together and coitions are dãnable, peſtiferous, and execrable. So, now yoũ ſee, that whereas the Lorde ſaieth, Increaſe, multiply, and fill the yearth: he alludeth to thoſe that are cheined together in the godlie ſtate of Matrimonie and wedlocke, and not otherwiſe. For, to thoſe that goe together after any other ſorte, he hath denounced his curſe & wrathe for euermore, as his all ſauyng worde beareth record.

And whereas thei ſaie, that all creatures vpõ the yearth doe ingender together, I graunt it is true. But how? In ſuo genere, *In their own kinde.* There is no creature creepyng on the yearth, or fliyng in the aire, how irrationable ſoeuer that doeth ſo degenerate, as man doeth, but keepeth theſame ſtate and order, wherein thei were made at the firſt, whiche thing if man did, he ſhould not committe abhominable whoredome, and filthy ſinne as he dooeth. It is ſaied of thoſe that write de natura animalium, that (almoſte) all vnreaſonable beaſts, and fliyng foules after thei haue once linked, and vnited them ſelues together, to any one of theſame kinde, and after thei haue once eſpouſed themſelues, the one to the other, thei will neuer ioyne them ſelues with any other, till the one bee diſſolued from the other by death. And thus thei keepe the knoet of Matrimonie inuio-

How all creatures doe goe together in their kinde.

The fidelitie of vnreaſonable creatures in mariage one towardes an other.

lable to the ende. And if any chaunce to reuolte, and goe together with any other, duryng the life of his firſte mate, all the reſte of the ſame kinde, aſſemble together, as it were in a councel or parliamente, and either kille, or grecuouſly puniſhe the adulterer, or adultereſſe, whether ſocuer it be whiche lawe I would God, were amongſt Chriſtians eſtabliſhed. By all whiche it maie appere, how horrible a ſinne Whoredome is in Nature, that the very vnreaſonable creatures do abhor it.

How muche the Heathen haue deteſted whoredome.

The Heathen people who knowe not God, ſo muche lothe this ſtinkyng ſinne of whoredome, that ſome burne them quicke, ſome hange them on gibbettes, ſome cut of their heades, ſome their armes, legges & handes, ſome put out their eyes ſome burne them in the face, ſome cut of their noſes, ſome one parte of their bodie, ſome an other, and ſome with one kinde of torture, and ſome with an other: but none leaueth thē vnpuniſhed: ſo that we are ſet to ſchoole, to learne our firſt rudimentes (like yong Nouices or children, ſcarce crepte out of the ſhell,) how to puniſhe Whoredome, euen by the vnreaſonable creatures, and by the Heathē people themſelues, who are ignoraunt of the deuine goodneſſe.

Sunderie puniſhments of whordome amongeſt the Heathen.

Spud. I praie you rehearſe ſome places out of the woorde of God, wherein this curſed vice of whoredome is forbidden, for my better inſtructiō.

Philo. Our Sauiour Chriſte in the eight of Ihon, ſpeakyng to the woman, whom the malicious

cious Iewes had apprehended in adulterie, badde her goe her waie, and ſinne no more. If it had not been a moſte greeuous ſinne, he would neuer haue bid her to ſinne therein no more. In the fift of Mathewe he ſaieth, who ſo luſteth after a woman in his harte, hath committed the facte alredie, and therefore is guiltie of death for theſame. To the Phariſes, aſkyng hym, whether a man might not putt awaie his wife for any occaſion: Chriſt aunſwered, for no cauſe, ſaue for Whoredome onely, inferryng that Whoredome is ſo hainous a ſynne, as for the perpetration thereof, it ſhall bee lawfull for a man, to ſequeſter himſelf from his owne Wife, and the Wife from her owne Houſbande. The Apoſtle Paule ſaieth: Knowe you not that your bodies are the members of Chriſte, ſhall I then take the members of Chriſt (ſaieth he) and make them the members of an whore? God forbid, knowe ye not that he who coupleth hymſelf with an harlotte, is become one bodie with her? Flee fornication (ſaith he) therefore, for euery ſinne that a man committeth, is without the bodie, but who ſo cõmitteth fornication, ſinneth againſt his owne bodie. And in an other place: Knowe you not, that your bodies are the Temples of the holie ghoſte, whiche dwelleth within you? And who ſo deſtroyeth the Temple of God, hym ſhall God deſtroye.

Testimonies out of the worde of god wherin whordome is forbid.

Math.5.

Math.19. Marke.10. Luke.16.

1.Cor.6.

In an other place he ſaieth: Be not deceiued, for neither Whoremonger, Adulterer, Fornica-

tor,

tor, Inceſtuous perſone, nor ſuche like ſhall euer enter into the kyngdome of heauen. Againe, Coniugium honorabile eſt inter omnes. *Mariage is honourable amongeſt all men*, and the bed vndefiled, but Whoremongers and Adulterers, God ſhall Iudge. In the Reuelation of Sainct Ihon it is ſaied, That thei who were not defiled with women, doe waite vppon the Lambe, whether ſoeuer he goeth. The Apoſtle Paule, willeth vs to be ſo farr from fornication, that it maie not once be named amongeſt vs, as becommeth ſainctes, with infinite ſuche places, whiche for breefneſſe I omit, referryng you in the old Teſtamẽt to theſe and ſuche like places, namely, the 20. of Exodus. 20. of Leuiticus. 22. Deuteronomie. 27. ii. Kynges. 11. Leuiticus. 11. Exodus. 22. Num. 5 Eccle. 9. Prouer. 23. Prouer. 7. verſe. 24.

Spud. As you haue now proued by inuincible teſtimonies of holie Scripture, that whoredome is forbidden by the Lorde: So I praie you ſhewe me the greuouſneſſe thereof, by ſome ſeuere and rare examples of Gods iuſte Iudgement, executed vpon theſame from the beginnyng.

Puniſhments of whoredome in all ages. Gene. 7. 8.

Gene. 19. Gene. 24.

Philo. The whole worlde was deſtroyed with water, not any liuyng thyng left vpõ the yearth, (ſaue in the Arke of Noah) for the ſinne of whoredome, Inceſte, and bycherye vſed in thoſe daies, Sodoma and Gomorrha twoo famous Citees, were conſumed with Fire and Brimſtone from heauen, for the like ſinne of Whoredome, Adulterie,

terie and Fornication. The Citee of the Siche-
mites, manne, woman, and child, were put to the
edge of the ſworde, for the raniſhyng of Dina the
daughter of Iacob. The Lorde alſo told Abime-
lech, that if he did not let goe vntouched Sara, A-
braham his wife, bothe he and all his houſholde, Gene.20.
ſhould dye the death, notwithſtandyng he did it Geneſ.26.
ignorauntly. The very ſame happened to Iſaac Geneſ.18.
alſo. Iudas vnderſtandyng that his daughter in
Lawe was impregnate, and greate with childe,
and not knowyng by whom, commaunded that
ſhe ſhould be burned, without any further delaye.
Was not Abſalon, Kyng Dauid his ſonne, pla- 2.Reg.16.
gued all his life, for goyng into his fathers Con-
cubines? And did not Achitophel, who gaue coun-
cell ſo to doe hang hymſelf? Was not Ruben the Geneſ.29.
firſt borne ſonne of Iacob, accurſed for goyng vp
to his Fathers bedde, and loſte he not his birthe
right, his dignitie, and primacie ouer his breth-
ren for the ſame? Were there not aboue three ſcore Iudith.20.
and fiue thouſande men ſlaine, for the Adulterie
doen with one Leuites wife? Was not kyng Da-
uid punithed all the daies of his life, for his Adul-
terie dooen with Berſabe, Vrias his wife? Was 2.Reg.13.12.
not his ſonne Ammon, for lyeng with Thamar, 1.Reg.11.
ſlaine? Was not Salomon beyng peruerted with
heathen women, caſte out of the fauour of God,
notwithſtandyng, beeyng otherwiſe, the wiſeſt
Prince in all the worlde? Did not Achab at the 3.Reg.21.
perſwaſions of Ieſabel his curſed wife, fallyng

to

to Idolatrie, and worshippyng of Idolles, and Deuilles, suffer moste cruell punishment in this life all his daies, besides what he suffereth now, God onely knoweth. Were not the Israelite, and Madianitishe woman bothe slaine, by that worthie man Phinees, who ran them bothe through their priuie mẽbers, with his Jauelin or sworde? Was not Sampson brought to a miserable ende, his eyes beyng bothe put out, and he made to bee a laughyng stocke to all menne, through his too muche fauouryng of wanton women? Was not Kyng Pharao wonderfully plagued, for, but intending euill in his harte, toward Sara Abraham his wife? Did not the Lorde slea (with a moste greeuous mortalitie) fower and twentie thousande of the Israelites in one daie, for whoredome and adulterie, with the women of the Moabites and Madianites?

Nume. 25.

Iud. 16.

Gene. 12.

By these and suche like fearfull Examples of the Iustice of God poured vpõ these Whoremongers and Adulterers, wee maie learne to knowe the greeuousnesse of thesame, and the punishmẽt due to al Whoremongers and Fornicatours either in this life, or in the world to come, or els in bothe: for if the Lorde differ the punishment of Whoredome in this life, he reserueth it for the worlde to come, sufferyng the wicked to wallow in their sinne, and to fill vp the measure of their iniquitie, that their damnation maie be iust. And if the Lorde left not sinne vnpunished, no, not in his

his moste deare Sainctes, what he will doe in them, who daiely crucifie hym a newe, let the worlde iudge.

Spud. Now am I fully perswaded by your inuincible reasons, that there is no sinne greater before the face of God, then Whordome. Wherfore, God graunt that all his maie auoyde it.

Philo. You haue said true, for there is no sinne (almost) comparable vnto it, for besides that, it bringeth euerlasting damnation to all that liue therein to the end, without repentaunce: It also bringeth these inconueniences, with many moe, vidilicet, it dimmeth the sight, it impaireth the hearyng, it infirmeth the sinewes, it weakeneth the ioynts, it exhausteth the marowe, consumeth the moysture and supplement of the bodie, it riueleth the face, appalleth the countenaunce, it dulleth the spirites, it hurteth the memorie, it weakneth the whole body, it bringeth consumption, it causeth vlceration, scrabbe, scurffe, blaine, botch, pockes and byles, it maketh hoare haires, balde pates: it induceth old age, and in fine, bringeth death before nature vrge it, maladie enforce it, or age require it.

What euilles whoredome bryngeth to mans body in this life.

Spud. Seyng that Whoredome bringeth such lower sauce with it, as namely, death euerlasting after this life, and so many discommodities besides in this life, I wonder that men dare commit the same so securely as thei doe now a daies.

Philo. It is so little feared in Ailgna, that vntill

til euery one hath two or three Baſtards a peece, thei eſteeme him no man, (for that thei cal a mãs deede) in ſo much as euery ſcuruie boy of xii. xvi. or xx. yeres of age will make no conſcience of it, to haue two or three, peraduenture halfe a doſen ſeuerall women with childe at once, and this exploite beyng doen, he ſhewes them a faire paire of heeles, and awaie goeth he, Euro volocius, *as quicke as a Bee* (as thei ſaie) into ſome ſtraunge place where he is not knowne: where how he liueth, let the wiſe iudge, for cœlum non animum mutãt, qui trans mare currũt, *though thei chaũge their place of aboade, yet their naughtie diſpoſitions they retaine ſtill*. Then hauyng eſtraunged themſelues thus for a ſmall ſpace, thei returne againe, not to their priſtine curſed life I dare ſay, but vnto their Countrey, and then no man maie ſaie, blacke is their eye, but all is well, and thei as good Chriſtians, as thoſe that ſuffer them vnpuniſhed.

The ſmall care to auoyd whoredome in Ailgna.

Whoremongers. Runnagates.

Spud. The ſtate and condition of that Countrey is moſte miſerable, if it be true you report, it were muche better, that euery one had his lawfull wife, and euery woman her lawfull houſband, as the Apoſtle commaundeth, then thus to lye drouned in the filthie ſinne of whoredome.

Philo. That is the onely ſalue and ſouereine remedy, which the lorde ordained againſt whoredome, that thoſe who haue not the gifte of continencie might Marrie, and ſo keepe their veſſels vndefiled,

Mariage, an antidotarie againſt whoredoma.

vndefiled to the Lorde. But notwithſtandyng, in Ailgna there is ouer greate libertie permitted therein: for, little Infantes in Swadlyng cloutes, are often Maried by their ambicious Parentes and freendes, when thei knowe neither good nor euill, and this is the origene of muche wickedneſſe, and directly againſt the worde of God, and examples of the Primitiue age. And beſides this, you ſhall haue euery ſaucie boye, of tenne, fourteene, ſixteene, or twentie yeres of age, to catche vp a woman, and Marie her, without any feare of God at all, or reſpecte had, either to her Religion, wiſedome, integritie of life, or any other vertue: or whiche is more, without any reſpect how thei maie liue together, with ſufficiēt maintenance for their callynges and eſtate. No no, it maketh no matter for theſe thynges, ſo he haue his prette Puſſie to huggle withall, for that is the onely thyng he deſireth. Then builde thei vp a cottage, though but of Elder poales, in euery lane ende almoſte, where thei liue as beggers all their life after. This filleth the lande with ſuche ſtore of poore Mendicantes, or to ſpeake plainely, of Beggers as wee call them, that in ſhort tyme (excepte ſome caution bee prouided to preuent theſame) it is like to growe to great pouertie and ſcarceneſſe, whiche God forbid.

Mariyng of Infantes in ſwadlyng clothes.

Euery Boye ſnatcheth vp a Woman to wife.

Spud. I can not ſee how this geare ſhould bee holpen?

Philo. What, if a reſtrainte were made, that

A reſtraint of mariage.

none (excepte vppon speciall and vrgent causes) should Marrie before thei come to twentie, or fower and twentie yeres, or at the least, before thei be fourteene or eighteene yeres olde, would not this make fewer beggers, then now there are?

Spud. But if this were established, then should wee haue moe Bastardes, and of the two, I had rather wee had many legittimates, then many illegittimates.

How whordome may be suppressed.

Philo. The occasion of begettyng of many Bastardes, were sone cutt of, if the punishement whiche either God his lawe doeth allowe, or els whiche good pollicie doeth constitute, were executed, and aggrauate vpō the offenders. For the punishement appointed for whordome, now is so light, that thei esteeme not of it, thei feare it not, thei make but a ieste of it. For what greate thyng is it, to goe twoo or three daies in a white sheete, or els in a Cope (a ridiculous kinde of punishemente) before the Congregation, and that sometymes not paste an hower or twoo in a daie, hauyng their vsuall garmentes vnderneath, as commonly thei haue. And truely I can not a little admire, nor yet sufficiently deplore the wickednesse of the Ecclesiasticall Magistrates, in not punishyng more greeuously, this horrible sinne of whordome: for to goe in a sheete with a white wande in their handes, is but a plain mockyng of God, and of his Lawes. This impunitie (in respect of condigne punishment, whiche that

The punishment for whordome ouer remisse.

vice

vice requireth) doeth rather animate, and imbolden them to the acte, then feare them from it. In ſo muche, as I haue heard ſome miſcreantes impudently ſaie, that he is but a beaſt, that for ſuche white liuered puniſhement, would abſtain from ſuche gallant paſtime: but certaine it is, that thei who thinke it ſuch ſweete meate here, ſhall finde the ſauce ſower & ſtiptick inough in hel. And yet as light and as eaſie as this puniſhmēt is, it may be, and is daiely diſpenſed withall for monie: and this is thought to be the beſt kinde of puniſhmēt, to puniſhe them by the purſe. Then the whiche what can be a greater diſorder in a Chriſtian cōmon wealth? Is this any thyng els then to buye and ſell the bodies and ſoules of Chriſtians for monie? Can the Pope hymſelf doe any more thē this? Is not this a maintenance of the Stewes? yea ſo long as this is vſed, the Stewes ſhall neuer be out of Ailgna. Let the Magiſtrates therefore of the Eccleſiaſtical Hierarchie (for to them I ſpeake) take heede ẏ thei be not maintainers of Stewes and whoredome, whereof thei would ſo faine bee thought to bee ſuppreſſors. For this kind of diſpenſing with Whordome, Adulterie, and Fornication for monie, and ſettyng of them free a culpa, rubore, & pœna, *in this worlde, from the falte it ſelf, from the ſhame, and puniſhment due for the fault?* What is it els then not onely a maintenaunce, but alſo a ſtirryng of them vp to commit whoredome, when for a little monie thei

maie be discharged of all gilte: And this beyng certaine, or at least very likely, ỳ who soeuer getteth one with child, of what reputation or degree soeuer she be of, (if he be single) he shall be forced to marie her, and that for a little peece of monie, thei may both haue a Bull of dispensation. This beyng so, who I saie will not seeke to aspire as high as he can, and assay to deflower (in hope of further gaine) as many as he maie. This siluer punishment is it, that defileth honest Matrones, polluteth chast Virgines, and dishonesteth poore Maides, to their vtter shame and vndoyng forever. I saie nothyng, how the monie receiued for these dispensations is bestowed, how spent, nor wherevpon imployed. The Lord for his mercies sake, giue them grace to punishe vice seuerely as the worde of God doeth commaunde, and not after their owne sensuall desires, and licencious lustes, that God maie be glorified, and their consciences disburdened at the greate daie of the Lorde.

Spud. What punishment would you haue inflicted vpon such as commit this horrible kinde of sinne?

What kinde of punishmẽt whoredome ought to haue.

Philo. I would wishe that the man or woman who are certainely knowne without all scruple or doubt, to haue committed the horrible fact of Whordome, Adulterie, Incest, or Fornication, either should drink a full draught of Moises cup, that is, taste of present death, as Gods word doth com-

commaunde, and good pollicie allowe, or els, if that bee thought to ſeuere (for in euill, men will be more merciful, then the Author of mercie him ſelf, but in goodnes, farewell mercie,) thẽ would God thei might be cauterized, and ſeared with a hott Iron on the cheeke, forehead, or ſome other parte of their bodie that might be ſeen, to the end that the Adulterous children of Sathan, might be diſcerned from the honeſt and chaſt Chriſtiãs. But (alas) this vice (with the reſt) wanteth ſuche due puniſhment, as God his woorde doeth commaunde to bee executed therevpon. The Magiſtrates wincke at it, or els as lookyng through their fingers, thei ſee it, and will not ſee it. And therefore, the Lorde is forced to take the ſworde into his owne hands, and to execute puniſhment hymſelf, becauſe the Magiſtrates will not. For better proof^ hereof, marke this ſtraunge and fearfull iudgement of God, ſhewed vpon two Adulterous perſons there, euen the laſt daie in effect, the remembraunce whereof is yet greene in their heades.

There was a man whoſe name was W. Ratſurb, being certainely knowne to be a notorious Vſurer (and yet pretendyng alwaie a ſinguler zeale to religion, ſo that he would ſeldome times go without a Byble about hym, but ſee ẏ iudgements of God vpon them that wil take his word in their mouthes, and yet liue cleane contrarie, making the worde of God a cloke to couer their

ſinne and naughtineſſe withall) who vpon occaſion of buſineſſe viſityng Lewedirb, a place appointed for the correction of ſuche as bee wicked liuers, ſawe there a famous Whore, but a verie proper woman, whō (as is ſaid) he knew not, but whether he did, or not, certaine it is, that he procured her deliuerie from thence, bailed her, and hauyng putt awaie his owne wife before, kepte her in his Chamber, vſyng her at his pleaſure. Whileſt theſe twoo members of the deuill were plaiyng the vile Sodomites together in his chāber, and hauyng a little panne of Coales before them, wherein was a very little fire, it pleaſed God euen in his wrathe, to ſtrike theſe twoo perſones deade in a momente. The woman fallyng ouer the panne of coales, was burned, that al her bowelles guſhed out, the man was founde liyng by, his clothes in ſome partes beeyng ſcorched and burned, and ſome partes of his bodie alſo. But whiche is moſte wonderfull, his arme was burned to the very bone, his Shurte ſleeue, and Dublett, not once periſhed, nor touched with the fire. Whereby maie be thought, and not without great probabilitie of truth, that it was euen the fire of God his wrathe from heauen, and not any naturall fire from the yearth. And in this wonderfull and fearfull maner, were theſe cupple founde: whiche God graunt maie be a document or leſſon admonitorie, to all that heare or read the ſame, to auoide the like offence: and to all Magiſtrates,

ſtrates, an example to ſee theſame puniſhed with more ſeuerittie, to the glorie of GOD, and their owne diſcharge.

But ſo farre are ſome, frō ſufferyng condigne puniſhement, for this horrible ſinne, that thei get good maintenaunce with practiſyng theſame. For ſhal you not haue ſome, yea many thouſāds, that liue vpon nothyng els, and yet goe clothed Gentlewomanlike, both in their Silkes and otherwiſe, with their fingers clogged with ringes, their wriſtes with bracelets, and Jewelles, and their purſes ful of gold and ſiluer? And hereof thei make no conſcience, ſo their Houſbandes knowe it not: Or if thei doe, ſome are ſuche peaſantes, and ſuche maicockes, that either thei will not, or (which is truer) thei dare not reproue thē for it. But and if the Houſband once reproue thē for their miſdemeanor, thē thei cōſpire his death by ſome meane or other. And all this commeth to paſſe, becauſe the puniſhment thereof is no extremer, as it ought to be. And ſome bothe Gentlemen and others (whereof ſome I knowe) are ſo nuſled herein, that hauyng put awaie their owne wiues, doe keepe whores openly, without any greate puniſhment for it, and hauyng beene conuented before the Magiſterie, and there been deposed vpon a booke to put away their whores, haue put them forth at one doore, and taken them in at the other. And thus thei dally in their othes with the Lorde, and ſtoppe the courſe of the law,

with rubrum argentum, whereof thei haue store to bestowe vpon suche wickednesse, but haue not a mite to giue towardes any good purpose.

Wherefore, in the name of God, let all men that haue put awaie their honest wiues, be forced to take them againe, and abandon all whores, or els to taste of the lawe. And let all whores be cut of with the swoorde of right iudgement. For, as long as this immunitie and impunitie is permitted amongest vs, let vs neuer looke to please God, but rather prouoke his heauie iudgements against vs. And the reason is, for that there is no sinne in all the world, but these whores, & whoremaisters will willingly attempt and atchiue, for the inioying of their Whoordome: And Hell, destruction, and death euerlasting is the guerdon therof, & yet men can not beware of it. The Lord remoue it from all his Children, and present the blameless before his tribunall Seate, without spot or wrinckle, at that great daie of the Lorde.

Spud. What memorable thyng els haue you seene there frequented: For seyng you haue begun, in parte, I praie you describe the whole:

¶ The Gluttonie and excesse in Ailgna.

Philo.

Daintie fare, gluttonie and gourmandice vsed in Ailg.

I Haue seen that which greeueth me to report. The people there are marueilously giuen to daintie fare, gluttonie, belly cheere, and many also to drunkennesse, and gourmandice.

Spud.

Spud. That is a manifeſt argumēt of good hoſpitalitie, which both is cōmended in the word of God, & which, I knowe you will not reprehend.

Philo. Godly hoſpitalitie is a thing in no wiſe worthy of reprehention, but rather of great commendation, for many haue receiued Angelles in to their houſes, at vnawares, by vſing the ſame: as Abraham, Lot, Tobias, and many others. Yet if Hoſpitalitie flowe ouer into ſuperfluitie and riotous exceſſe, it is not tollerable. And now a daies, if the Table be not couered from the one ende to the other, as thick as one diſhe can ſtand by an other, with delicat meates of ſundrie ſorts, one cleane different from an other, and to euery diſhe a ſeuerall ſawce appropriate to his kinde, it is thought there vnworthy the name of a Dinner: Yea, ſo many diſhes ſhal you haue peſtering the Table at once, as the inſaciableſt Helluo, the deuouringſt Glutton, or the greedieſt Cormorāt that euer was, cā ſcarce eate of euery one a little. And theſe many ſhal you haue at the firſt courſe, as many at the ſeconde, and peraduenture, moe at the third: beſides other ſweete condimentes, and delicat confections, of Spiceries, and I can not tell what. And to theſe dainties, all kinde of Wines are not wantyng, you maie be ſure. Oh what niſitie is this: what vanitie, exceſſe, riott, and ſuperfluitie is heare: Oh farewell former worlde: For I haue heard my Father ſaie, that in his daies, one diſhe or two, of good wholſome

Godly hoſpitalitie to bee commended.

Varietie of diſhes, and meates, with their curious ſawces.

Exceſſe of meates.

The auſterity and Godly ſimplicitie of the former worlde in meates and drinkes.

meate, was thought ſufficient for a man of great worſhippe to dine withall, and if thei had three or fower kindes, it was reputed a ſumptuous feaſt. A good peece of Beefe was thought then, good meate, and able for ỹ beſt, but now, it is thought too groſſe for their tender ſtomackes to diſgeſt: For if thei ſhould (their ſtomacks being ſo queaſie as they bee, and ſo vnable to concoct it) they ſhould euacuate the ſame againe, as other filthie excrementes, crude, and indigeſt, their bodies receiuing no nouriſhment thereby, or els it would lye ſtinking in their ſtomackes, as dirte in a filthie Sincke or Priuie. If this be ſo, I maruell how our forefathers liued, who eate little els but colde meates, groſſe and hard of diſgeſture? yea, the moſt of them fead vpon graine, Corne, Rootes, Pulſe, Herbes, Weedes, and ſuche other baggage, and yet liued longer then wee, were healthfuller then we, of better complection then we, and much ſtronger then we in euery reſpect: wherfore I can not perſwade my ſelf otherwiſe, but that our nicenelle and curiouſneſſe in diet, hath altered our nature, diſtempered our bodies, and made vs ſubiect to millions of diſcraſies and diſeaſes, more then euer were our Forefathers ſubiect vnto, and conſequently of ſhorter life then they.

Nice tender ſtomackes.

The ſaraginie or rough fare of our Foreſathers.

Our nice fare hath altered our bodies and changed our nature.

Spud. Thei will aſke you againe, wherefore God made ſuche varietie of meates, but to be eaten of men, what anſwere giue you to that?

Philo.

Philo. The Lorde our God ordained indeede, the vſe of meates and drinks for man to ſuſtaine the fraile, caduke, and brittle eſtate of his mortal bodie withall for a time. But he gaue thē not vnto him to delight & wallow therein continually, as the Swine do in ẏ mire, for as the old Adage ſaieth: Non viuendum vt edamus, ſed edendum vt viuamus *We muſt not liue to eate, but we muſt eate to liue*, wee muſt not ſwill and ingurgitate ſo muche into our ſtomackes, as no more can be crammed in: The Lorde willed that thei ſhould be ordenarie meanes to preſerue the ſtate of our bodies for a time whil. ſt we liue, and ſoiourne in this waſte Wilderneſſe of the world, but not that thei ſhould be inſtrumentes of deſtruction to vs bothe of bodie and ſoule. And truely thei are no leſſe, when thei are taken immoderatly without the feare of God. Beſides that, doeth not the impletion and ſacietie of meates and drinkes prouoke luſt: as Hiero. ſaieth, Venter mero eſtuâns, ſpumat in libidinem: *The bellie enflamed with wine, burſteth forth into luſt.* Doth not luſt bring forthe ſinne, and ſinne bryng forthe death. The Children of Iſraell, giuyng themſelues to delicate fare and gluttonie, fell to Idolatrie, Sacriledge and Apoſtaſie, worſhippyng ſtockes, ſtones and deuilles, in ſteade of the liuyng God. The ſonnes of Hely the Prieſt, giuyng themſelues to daintie fare and belly cheere, fell into ſuch ſinne, as the Lorde ſlewe them all, and their father

Medietie to be obſerued in meates.

When meates and drinkes are Inſtrumentes of deſtruction vnto vs.

Geneſ. 24.

3. Reg. 2.

ther alſo, for that he chaſtiſed thē not for theſame. The Children of bleſſed Iob in midſt of all their banquettinges and riot, were ſlaine by the Lord, the whole houſe fallyng vpon them, and deſtroying them moſt pittifully. Balthaſar, Kyng of the Chaldeans, in middeſt of all his good cheere, ſaw a hande, writyng vppon the wall theſe wordes, Mene, mene, techel vpharſin: ſignifiyng that his Kyngdome ſhould bee taken from hym, and ſo it was, and he ſlaine the ſame night by the hande of the Lorde. The riche Glutton in the Goſpell, for his riotous feaſtynges and prepoſterous liuing, was condemned to the fire of Hell. Our Father Adam with all his Offſpryng (to the ende of the worlde) was condemned to Hell fire, for takyng one Apple to ſatiſfie his gluttonus deſire withall. Gluttonie was one of the chiefeſt canons, wherewith the Deuill aſſailed Chriſt, thinking therby to batter his kyngdome, and to winne the fielde for euer: Yet notwithſtandyng, the greeuouſnes hereof, the ſame is thought to be a cōtenaunce, and a great credite to a man in Ailgna. But true Hoſpitalitie conſiſteth not in many diſhes, nor in ſundrie ſorts of meates (the ſubſtāce whereof is chaunged almoſt into accidents thorowe their curious Cookries, and impotionate ſibberſawces, whiche rotte their bodies and ſhorten their daies) but rather in giuyng liberally to the poore, and indigent mēbers of Jeſus Chriſt, helpyng thē to meate, drinke, lodging, clothing,

Daniell. 5. verſe. 5. 25.

Luke, 16.

Math. 4.

Wherein hoſpitalitie conſiſteth.

and

and ſuche other neceſſaries whereof thei ſtand in neede. But ſuch is their hoſpitalitie, that ỹ poore haue the leaſt parte of it. You ſhall haue twentie, fortie, ſixtie, yea, a hundred pounde ſpent in ſome one houſe in banquettyng and feaſtyng, yet the poore ſhall haue little or nothyng: if thei haue any thing, it is but the refuſe meate, ſcrappes and parynges, ſuche as a Dogge would ſcarſe eate ſometymes, and well if thei can get that too: in ſteade whereof, now and then not a fewe haue whippyng cheere to feede them ſelues withall. Yea, it is coũted but a ſmall matter for a mã that can ſcarſly diſpende fortie pound by the yeare, to beſtowe againſt one time, ten or twentie pounde thereof in Spices. And truely ſo long & ſo greeuouſly hath this exceſſe of gluttonie and daintie fare ſurfeted in Ailgna, as I feare mee, it will ſpue out many of his Maiſters out of doores before it be long. But as ſome be ouer largeous, ſo otherſome are ſpare inough, for when any meate is ſtirring, then locke thei vp their gates, that no man maie come in. An other ſorte haue ſo many houſes, that they viſite them not once in ſeuen yeares, many Chimnies, but little ſmoke, faire houſes, but ſmall Hoſpitalitie. And to be plaine, there are three Canckers whiche in proceſſe of tyme will eate vp the whole Common wealth of Ailgna, if ſpeedie reformation be not had: namely, daintie Fare, gorgious Buildynges, & ſumptuous Apparell, whiche three deuourynge Cankers,

The ſmall reliefe of the poore.

Lockyng vp of Gates whẽ meate is ſtirryng.

Three deuouring Canker.

kers, especially, yet not without their cosin germanes doe flourish there. God remoue thē thence for his Christes sake.

Spu. I had thought ẏ dainty fare & good chere had both nourished the body perfectly, & also prolonged life greatly, and doth it not so think you?

Who more subiect to infirmities then thei that fare best.

Philo. Experience, as in my former intimatiōs you maie gather, teacheth cleane contrarie: For who is sicklier then thei, that fare deliciously euery day? who is corrupter? who belcheth more? who looketh worse? who is weaker and feebler then thei? who hath more filthie excrement, flegme and putrifaction (repleat with grosse humours) then thei? And to be breefe, who dyeth soner then thei? Doe wee not see the poore man that eateth browne bread (whereof, some is made of Rye, Barlie, Peason, Beanes, Dates, and suche other grosse graines) and drinketh small drinke, yea, sometymes water, feedeth vpon Milke, Butter, and Cheese, (I saie) doe wee not see suche a one, healthfuller, stronger, fairer complectioned, and longer liuyng then the other, that fare daintelie euery daie? And how should it be otherwise? for will not the eatyng of diuers and sundrie kindes of meates of contrarie operations and qualities (at one meale) engender distemperaunce in the bodie? And the bodie distempered, will it not fall into sundrie diseases? one meate is of hard disgesture, an other of light, and whilest the meate of hard disgesture is in concocting, the other meate

Eatyng of diuers meates at one tyme hurtfull.

of

of light diſgeſture doeth putrifie and ſtinke, and this is the very mother of all diſeaſes: one is of this qualitie, an other of that, one of this operation, an other of that: one kinde of meate is good for this thyng, an other is naught for that. Then how can al theſe contrarieties and diſcripancies agree together in one bodie at one and the ſame tyme? will not one contrarie impugne his contrary? one enemie reſiſt an other? Then what wiſe man is he that will receiue al theſe enemies into the caſtle of his bodie at one tyme? Doe we not ſee by experience, that thei that giue them ſelues to daintie fare, and ſweete meates, are neuer in health? doeth not their ſight waxe dimme, their eares hard of hearyng, their teeth rotte and fall out? Doeth not their breath ſtinke, their ſtomacke belche forthe filthie humours, and their memorie decaie? doe not their ſpirites & ſences become heauie and dull, by reaſon of the exhalations and impure vapors, whiche riſe from their gingered breaſts & ſpiced ſtomacks: and fuming vp to the head, mortifie the vitall ſpirites and intellectiue powers? doeth not the whole bodie become purſie & corpulēt, yea ſometymes decrepit withall, and full of all filthie corruption. The Lorde keepe his choſen from the taſting thereof.

The ſpeedie decay of thoſe that giue themſelues to daintie fare.

Of Drunkenneſſe in Ailgna.

Spud. YOu ſpake of Drunkenneſſe, what ſaie you of that?

Philo.

Philo. I saie, that it is a horrible vice, and too too muche vsed in Ailgna. Euery Countrey, Citie, Toune, Uillage, and other places, hath abundance of Alehouses, Tauerns, and Innes, which are so fraught with Maltwormes night and day that you would wounder to see them. You shall haue them there sitting at the Wine, and Goodale all the daie long, yea, all the night too, peraduenture a whole weeke together, so long as any money is left, swillyng, gullyng, and carousyng from one to an other, till neuer a one can speake a ready woorde. Then when with the Spirite of the Butterie, thei are thus possessed, a woorlde it is to consider their gestures and demeanours, one towardes an other, and towardes euery one els. How thei stutte and stammer, stagger and reele too and fro, like madmen, some vomityng spewyng, and disgorgyng their filthie stomackes, other some (Honor sit auribus) pissyng vnder the boorde as thei sitte, and whiche is moste horrible, some fall to Swearyng, Cursyng, and Bannyng, interlacyng their speeches with curious tearmes of blasphemie, to the greate dishonour of God, and offence of the godlie hearers present.

The beastly vice of drunkennesse frequented in Ailgna.

The spirite of the butterie, is drunkennesse and excesse.

Spud. But thei will saie, that God ordained wines and strong drinkes, to cheare the hart, and to sustaine the bodie withall, therefore it is lawfull to vse them to that ende.

Philo. Meates (moderatly taken) corroborate the

the bodie, refreaſhe the Arteries, and reuiue the Spirites, makyng them apter euery member to doe his office, as God hath appointed: but beyng immoderatly taken (as commonly thei bee) thei are inſtrumentes of damnation, to the abuſers of the ſame, and nouriſhe not the bodie, but corrupte it rather, caſtyng it into a worlde of deſeaſes: and a man once dronke with wine, or ſtrong dринke, rather reſembleth a brute beaſte, then a Chriſtian man: For, doe not his eyes beginne to ſtare, and to bee read, fierie, and bleared, blubberyng forthe ſeas of teares? Doeth he not frothe and fome at the mouthe like a Boze? Doeth not his tongue faulter, and ſtammer in his mouthe? Doeth not his hedde ſeeme as heauie as a Mil-ſtone, he not beeyng able to beare it vp? Are not his wittes and ſpirites, as it were drouned? Is not his vnderſtandyng altogether decaied? Doe not his handes and all his bodie euibrate, quauer and ſhake, as it were with a quotidian Feuer? Beſides theſe, it caſteth hym into a Dropſie, or Plureſie nothyng ſo ſone: it infeebleth the Senewes, it weakeneth the naturall ſtrength, it corrupteth the blood, it diſſolueth the whole man at the length, and finally, maketh hym forgetfull of hymſelf altogether, ſo that what he doeth beeyng dronke, he remembreth not beeyng ſober. The Dronkard in his dronkenneſſe, killeth his freend, reuileth his louer, diſcloſeth ſecretes, and regardeth no man: He either expelleth all feare

The lothſome qualities of thoſe that be drũke.

The tranſfiguration of thoſe that be drunke.

The diſcommodities of drunkennes.

of God out of his minde, all loue of his freendes kinsfolkes, all remembraunce of honestie, ciuilitie and humanitie: so that I will not feare to cal Dronkerdes beastes, and no men, and muche worse then beastes, for beastes neuer exceade in any suche kinde of excesse, or superfluitie, but alwaie modum adhibent appetitui, *Thei measure their appetites by the rule of necessitie*, whiche would God wee would doe.

Drunkardes worse then Beasts.

Spud. Seyng it is so greate an offence before God, I praie you showe me some testimonies of the holie Scripture against it, for whatsoeuer is euill, the woorde of God I doubt not reproueth the same.

Philo. It seemeth you haue not read the holie scripture verie muche, for if you had, you should haue founde it not onely spoke againste, but also throwen doune euen to hell, for proof whereof, of infinite places, I will recite a fewe. The Prophet Esaias thundereth out against it, saiyng: Ve qui consurgitis manè ad ebrietatem sectandam.

Esay. 5.

Wo bee to them that rise earely to followe dronkennesse, wallowyng therin, from mornyng to night vntill thei bee sette on fire with wine and strong drinke. Therefore gapeth helle, and openeth her mouthe wide, that the glorie, multitude, and wealthe of them that delight therein, maie goe doune into it, saieth the Prophet.

Testimonies against drunkennesse, out of the worde of God.

Hoseas. c. 4.

The Prophet Hoseas saieth, Fornicatio, vinũ, & mustum auferunt animum. *Whoredome, wine, and*

and ſtrong drinke, infatuate the harte of man.

The Prophete Ioel, biddeth all Dronkardes awake, ſaiyng: Weepe and houle you wine bibbers, for the wickednelle of deſtruction that ſhall fall vpon you. Ioel.1.

The Prophete Habacuck, ſoundeth a moſte dreadfull Alarme, not onely to all Drunkardes, but alſo to all that make them drunken, ſaiyng: Wo be to hym that giueth his neighbour drinke till he be drunke, that thou maieſt ſe his priuities Habacuck.2.

Salomon ſaieth, wine maketh a manne to bee ſcornefull, and ſtrong wine maketh a manne vnquiet, who ſo taketh pleaſure in it, ſhall not bee wiſe. In an other place, keepe not companie with Wine bibbers, and riotous perſones, for ſuche as bee drunkardes ſhall come to beggerie. Prouer.c.23.

In the twentie and three of his Prouerbes he ſaieth. To whom is woe? To whom is ſorowe? To whom is ſtrife? To whom is murmuryng? To whom are woundes without cauſe? And to whom are redde eyes? Euen to them that tarie long at the wine, to them that go, and ſeeke mixt wine. And againe: Looke not thou vpō the wine when it is redde, and when it ſheweth his colour in any Cuppe, or goeth doune pleaſauntly, for in the ende, it will bite like a Serpent, and hurte like a Cockatrice, or Baſilicocke, whiche ſlea or kill men with the poiſon of their ſight. Againe, it is not for Kynges to drinke Wine, nor for Princes to drinke ſtrong drinke. Our Sauior Chriſt Prouer.23.

Luke.21. in the Gospell of Saincte Luke, biddeth vs take heede, that we bee not ouercome with surfettyng and drunkennesse, and cares of this life, least the daie of the Lorde come vpon vs vnawares.

Ephe.5. S. Paule to the Ephesians biddeth beware, that wee bee not drunken with wine, wherein is excesse, but to be filled with the Spirite. The same Apostle in an other place, saieth: That neither Whoremonger, Adulterer, Drunkard, Glutton Riotous persone, nor suche like, shall euer enter into the Kyngdome of Heauen. By these fewe places out of many, you maie see the enormitie of this vice, whiche is so muche euerywhere frequented.

Spud. Let me intreate you, to shewe me some examples withall, whereby I maie see, the effectes thereof, and what punishement hath been shewed, vpon the offenders herein in all ages.

Genes.19. Philo. Drunkennesse caused Lot to committ moste shamefull Incesse, with his owne twoo Daughters, who gott them bothe with child, he not perceiuyng it, neither when thei laie doune, nor when thei rose vp. See how drunkennesse allotteth a man, depriuyng hym of all sence, reason and vnderstandyng.

Examples against drunkennesse. Drunkennesse caused Noah, to lye with his priuities bare in his Tabernacle, in suche beastly sorte, as his wicked Sonne Cham iested and scoffed at the same.

Through dronkennesse Holophernes, that greate

greate and inuincible Monarche of the Aſſirians was ouercome by a woman, hauyng his hedde cutte from his ſhoulders with a fauchone.

Thyough dronkenneſſe, Kyng Herod was brought to ſuche Idiocie, and Fooliſhe dotage, that he cauſed the hedde of good Ihon Baptiſt, to bee cutte of, to ſatiffie the requeſt of a dauncyng ſtrumpet. Luke.16.

That riche Epulo, of whom Sainct Luke maketh mention, was for his dronkenneſſe, and ritous exceſſe, condemned to the fire of helle for euer: with many moe examples, whiche for ſhortneſſe I omitte. Now ſeeyng then, that dronkenneſſe is bothe offenſiue to GOD, and bryngeth ſuche euilles in this life preſent: Lette vs in the name of God auoide it, as a moſte wicked thyng, and pernicious euill. Luke.16.

For, euery Dronkarde is ſo farre eſtraunged from hymſelf, that as one in an extaſie of minde, or rather in a plaine Phrenſie, he maie not bee ſaied to bee, ſui animi compos, *a man of ſounde witt*, but rather a verie Bedlem, or muche worſe, no Chriſtian, but an Antichriſtian, no member of Chriſte Jeſus, but an Impe of Sathan, and a limme of the Deuill. Wherefore in the name of God, let vs auoide all exceſſe, imbrace temperancie, and ſobrietie, and receiue ſo muche as maie ſatiſfie nature, not the inſaciate appetites of our fleſhly deſires. Knowyng, that except the Lorde bleſſe our meates and drinkes within our bo- How farre Drunkardes are eſtranged from them ſelues.

What if God blesse not our meate.

dies, and giue them power and strength, to nourishe and feede the same, and our bodies their naturall powers, euery member to doe his office, and duetie: our meates shall lye in our stomacks stinckyng, smellyng, and rottyng like filthie carion in a lothsome sincke.

So farre of ought wee to bee from abusyng the good creatures of God, by riot, monkennesse or excesse, that wee ought neuer to take a morsell of bread, nor sope of drinke, without humble thãkes to the Lorde for the same. For wee neuer read, that our Sauior Christ euer eate, or dranke but he gaue thankes (or as wee call it, saied grace) bothe before the receipt thereof, and after. This neede he not to haue doen, in respect of him self, but for our erudition and learnyng, accordyng to this saiyng: Omnis Christi actio nostra est instructio. *Euery action of our Sauiour Christ is our example and instruction*, to follow as nere as wee are able.

Giuyng of thankes before meate, & after.

Or if all that hath been saied hetherto, bee not sufficient to withdrawe vs from this beastly vice of drunkennesse: yet lett vs sette before our eyes this moste fearfull iudgement of God, executed vpon a sorte of drunkardes, the storie whereof is this. The eight daie of Februarye 1578. in the Countrey of Swaben, there were dwellyng eight menne Citezens, and Citezens Sonnes, very riotously and prodigally inclined, the names of whom, for the better credite of the storie,

I haue ſett doune, *viz.* Adam Giebens, George Kepell, Jhon Keiſell, Peter Herſdorſe, Jhon Wagenaer, Simon Henrickes, Herman Fron Jacob Hermans, all whiche would needes goe to the Tauerne, vppon the Sabboth daie in the morꝛnyng verie earely, in contempt of the Lorde, and his Sabboth. And commyng to the houſe of one Anthonie Hage, an honeſt, godlie man, who kepte a Tauerne in theſame Toune, called for burnte Wine, Sacke, Malmeſie, Hipocras, and what not. The hoſte tolde them, that thei ſhould haue none of all theſe, before the diuine ſeruice, and the Sermon tyme were paſte, and counceled them to goe heare the ſacred wooꝛde of God preached. But thei (ſaue Adam Giebins, who aduiſed them to heare the Sermon, for feare of Gods wrathe) denied, ſaiyng: That thei lothed that kind of exerciſe. The good hoſte neither giuyng them any Wine hymſelf, nor ſufferyng any other, went to the Sermon, as duetie did binde hym, who beyng gone, thei fell to curſyng bannyng, and ſwearyng, wiſhyng that he might breake his neeke, or euer he came againe from the Sermon, and buſkyng forthe into theſe intemperate ſpeeches, the Deuill breake our neckes, if wee departe hence this daie, either quicke or dedde, till wee haue had ſome wine. Straight waie, the Deuill appered vnto them, in the likeneſſe of a yong manne, byngyng in his hande, a Flagon of wine, and demaundyng of them, why

thei carouſed not, he dranke vnto them, ſaiyng: Good fellowes bee merie, for ye ſhall haue wine inough, for you ſeeme luſtie laddes, and I hope you will paie me well, who inconſiderately anſwered, that thei would paie hym, or els thei would guage their neckes, yea their bodies, and ſoules, rather then to faile. Thus thei continued ſwillyng, gullyng, and carouſyng ſo long, as till one could not ſee an other. At the laſt the deuill their hoſte, tolde them, that thei muſt needes paie the ſhotte, whereat their hartes waxed cold. But the Deuill comfortyng them, ſaied: Bee of good cheare, for now muſte you drinke boilyng Lead, Pitche, and Brimſtone with me in the pit of helle for euermore: Herevpon immediatly he made their eyes like flames of fire, and in breath as broad as Saucers. Then beganne thei to call for mercie, but it was to late. And ere thei could call againe for mercie and grace, the Deuill preſſed them, and brake their neckes aſonder, and and threwe moſte horrible flames of fire, flaſhing out of their mouthes. And thus ended theſe ſeuen dronkardes, their miſerable daies, whoſe Judgement I leaue to the Lorde. The other, Adam Gibiens, who counceled them before, to go to heare the Sermon, hauyng ſome ſparkes of faithe in hym, was preſerued from death, by the greate mercie of God, and greatly repented his former life, yeldyng praiſe vnto God, for his deliuerance. Thus haue I in ſempiternam rei memoriam

moriam, faithfully recorded the Storie of theſe eight Dronkardes, and of their fearfull ende, taken out of the Dutche coppie printed at Amſterdam, and at Straeſburche, for a caueate to all Dronkardes, Gluttons, and Riotous perſones throughout the whole worlde, that thei offende not the Lorde in the like kinde of offence.

An other like example of Gods Diuine Iuſtice, ſhewed vpon twoo blaſphemous Dronkardes in Almaine, in the Toune of Nekerhofewe, chaunced the fourth daie of July 1580. the truth whereof is as followeth. Theſe twoo Dronken verlettes, traueilyng by the waie, came into an Inne, and called for bread and wine: The Hoſte with ſpeede brought them verie good, but thei diſlikyng the wine, for the newneſſe thereof, commaunded better Wine to bee brought, ſo in fine thei had bothe newe, and old good ſtore. Thus ſatte thei ſwillyng, and caroulyng one to an other, till thei were bothe as dronke as Rattes. Then one of them powryng forthe wine, carouſed to his fellowe, the other pledgyng hym, aſked to whom he ſhould drinke, quothe this verlet drinke to GOD, he hearyng that poured forthe wine alſo, and dranke to God. This dooen, he aſked his companion of whiche wine God ſhould pledge hym, of the newe, or of the old. He anſwered of whether thou wilte. Then he takyng the newe wine in his hande, filled the Cuppe therewith, and reachyng forthe his arme, as high as he

could, as though God should haue pledged hym in deede, saied these wordes: God I would faine knowe, what wine thou louest beste, this newe wine is good inough, and too good for thee, if thou haddest sene better, thou shouldest haue had better, but suche as it is take it, pledge me quickly, and carouse it of euery sope, as I haue doen to thee, if not, thou doest me wrong. Hauyng thus stretched forthe his arme, with the Cup of wine, and withall hauyng uttered forthe these wordes, the Lorde proceadeth in Judgemente againste hym: caulyng his arme to stande stedfast and vnmoueable, so as he was not able to pull it to hym, nor to stere his bodie out of the place. And in this agonie he remained, his countenaunce not changed, but roulyng his eyes to and fro, fearfull to beholde. And as for breathe there was none perceiued, to come forthe of hym, nor yet to speake one worde he was able: and yet for all that, seemed to euery one, to be a liue. After this the people assaied, to remoue hym from that place, but could not by any strength. In the ende thei tyed Horses to hym, to drawe hym thence, but thei could not once stere hym. Then thei assaied to burne the house, and hym withall, but no fire would once take holde of the house: wherefore, when thei sawe all their waies, and deuises to be frustrate, perswadyng themselues, that God had made hym a spectacle to all vonkardes, thei surceased their attemptes, and wished the wil of the

Lorde

Lorde to bee doen. And in this place, and in the ſame pitifull caſe you haue heard, ſtandeth this blaſphemous villain to this daie, vnremoueable till it pleaſe the Lorde, in the bowels of his mercie to releaſe hym. Whoſe bleſſed will bee fulfilled for euer. The other Dronken beaſt his companion, thei hanged vppon a Gibbette, before the dore of theſame houſe, as he well deſerued. Thus hath the Lorde in all ages, and at all tymes, puniſhed this horrible vice of Dronkennelle, which God graunte euery true Chriſtian maie auoide, for feare of Gods vengeance.

¶ Couetouſneſſe in Ailgna.

Spud.

SHewe me I praie you, the ſtate of that Countrie a little further: is it a wealthie Countrie within it ſelf, or otherwiſe poore and bare?

Philo. It is a moſte famous Ilande, a fertile Countrie, and aboundyng with al maner of ſtore bothe of richeſſe, treaſure, and all thynges els whatſoeuer: but as it is a wealthie and riche countrie, ſo are the inhabitauntes frō the higheſt, to the loweſt, from the Prieſte, to the populare ſorte, euen all in generall, wonderfully inclined to Couetouſneſſe, and Ambition, whiche thyng, whileſt thei followe, thei can neuer bee ſatiſfied: for, Creſcit amor nummi, quantum ipſa pecunia creſcit. *The lone of money, doeth by ſo muche the more increaſe, by how muche more the money it ſelf*

ſelf doeth increaſe: And the nature of a couetous man is ſuche, that tam deeſt quod habet, quàm quod nõ habet: *as well that thyng which he hath, as that whiche he hath not, is wantyng vnto hym.* A couetous man maie well be compared to hell, whiche euer gapeth and yawneth for more, and is neuer cõtent with enough. For right as hell euer hunteth after more, ſo a couetous mã drowned in the quauemire of Auarice, and plaſhe of ambition, hauyng his ſummam voluptatem *repoſed in momentanie riches*, is neuer cõtent with enough, but ſtill thirſteth for more, muche like to a man ſicke of the Ague, who the more he drinketh, the more he thirſteth: the more he thirſteth, the more he drinketh: the more he drinketh, the more his diſeaſe increaſeth. Therefore I holde it true, whiche is writ: Burſa auari, os eſt diaboli, *The pouche of a riche couetous man, is the mouth of the deuill,* whiche euer is open to receiue, but alwaie ſhut to giue.

The nature of a couetous man.

The inſaciable deſire of a couetous man.

The Purſe of a riche man.

Philo. But thei will eaſily wipe awaie this blot: For are wee not bounde to prouide for our ſelues (ſaie thei) our wiues, our children and famelie: Doeth not the Apoſtle holde hym for an Infidell and a deneger of the faithe, who prouideth not for his wife and famelie: And therefor herein we ſhew our ſelues rather good houſbandes, careful, and obedient Chriſtians, then couetous, or ambicious perſons: This I haue heard them pretend for themſelues.

Philo.

Philo. Euery Chriſtian man is bound indeed in conſcience before God, to prouide for his houſholde and Famelie, but yet ſo as his immoderat care ſurpaſſe not the bandes, nor tranſcende not the limits of true Godlineſſe. His chiefeſt truſt and care is to reſt onely in the Lord, who giueth liberally to euery one that aſketh of him in veritie and truthe, and reproacheth no man, and withall he is to vſe ſuche ordinarie meanes, as God hath appointed, to the performance of the ſame. But ſo farr from couetouſneſſe and from immoderate care would the Lorde haue vs, that wee ought not this daie to care for to morrowe: for (ſaieth he) ſufficient to the daie, is the trauaile of the ſame. After all theſe thinges (with a diſtruſtfull, and inordinat care) doe the Heathen ſeeke, who knowe not God, ſaith our Sauiour Chriſt, but bee you not like to them. And yet I ſaie, as we are not to diſtruſt the prouidence of God, or diſpaire for any thyng: ſo are we not to preſume, nor yet to tempt the Lord our GOD, but to vſe ſuche ſecondarie and inſtrumentall meanes, as he hath commaunded and appointed to that end and purpoſe, to get our owne liuyng and maintenaunce withall. But this people leauing theſe Godly meanes, doe all runne headlong to couetouſneſſe and ambition, attemptyng all waies, and aſſaying all meanes poſſible to exaggerat and heape vp riches, the thicke claie of damnation to themſelues for euer. So (likewiſe) Landlordes

How farre euery man is bound to prouide for his Famelie.

Immoderate care for riches reproued.

Landlordes racke their tenantes.

lordes make Marchaundize of their poore Tenants, racking their rentes, raising their Fines and Incomes, and setting them so straight vpon the tenter hookes, as no man can liue on them. Besides that, as though this pillage & pollage, were not rapacious enough, they take in, and inclose Commons, Moores, Heathes, and other common Pastures, where out the poore Cōmonaltie were wont to haue all their forrage and feedyng for their Cattell, and (whiche is more) Corne for themselues to liue vpon: all which are now in moste places taken from them, by these greedie Puttockes, to the great impouerishyng and vtter beggeryng of many whole Townes and Parishes, whose tragicall cryes & incessant clamors, haue long since pearced the Skies, and presented thēselues before the Maiestie of God, cryyng: How long Lord, how long wilt thou deferre, to reuenge this villanie doen to thy poore Sainctes, and vnworthie members vppon the earth? Take heede therefore you riche men, that poll and pill the poore, for the bloud of as many as miscarie any maner of waie, through your iniurious exactions, sinister oppressions, and indirecte dealynges, shall be powred vpon your heades, at the greate daie of the Lorde.

Inclosyng of Commons from the Poore.

Cursed is he (saieth our Sauiour Christ) that offendeth one of these little ones: it were better that a Millstone were hanged aboute his necke, and he caste into the middest of the Sea. Christ is

ſo entirely loueth his poore members vppon yearth, that he imputeth the contumely, whiche is dooen to any one of them, to bee dooen to hym ſelf, and will reuenge it, as dooen to hym ſelf: wherefore GOD giue them grace, to laye open their incloſures againe, to let fall their Rentes, Fines, Incommes, and other impoſitions, wherby God is offended, the poore brethren beggered, and I feare mee, the whole Realme will bee brought to vtter ruine and decay, if this miſchief bee not mette withall, and incountered with, verie ſhortely. For theſe incloſures bee the cauſes, why riche menne, eate vp poore men, as beaſtes dooe eate graſſe. Theſe I ſaie are the Caterpillers, and deuouryng Locuſtes that Maſſacre the poore, and eate vp the whole Realme, to the deſtruction of the ſame: the Lorde amende them.

Iniurie to Chriſt his members, is iniurie to Chriſt.

Incloſures.

Upon the other ſide, the Lawyers thei ruffle it out in their Silkes, Veluettes and chaines of golde: Thei builde gorgeous houſes, ſumpteous Edefices, and ſtately Turrettes. Thei keepe a porte like mightie Potentates, thei haue bandes and retinewes of menne, attendante vpon them daiely, thei purchaſe Caſtelles and Towers, Landes and Lordſhippes, and what not: And al vpon the pollyng, and pillyng of the poore commons. Thei haue ſo good conſciences, that all is fiſhe that comes to the nette, thei refuſe nothyng that is offered, and what thei doe for it, in preferryng their poore Clientes cauſes, the Lord knoweth

Lawyers ruffling in poore mens riches.

weth, and one daie thei shall finde it: If you haue argent, or rather rubrum vnguentum, I dare not saie golde, but redde ointment, to grease them in the fist withall, then your sute shall want no furtheraunce, but if this liquour bee wantyng, then farewell Cliente, he maie goe shooe the Goose, for any good successe he is like to haue of his matter: without this, Sheriffes and Officers will retourne Writtes with a tardè venit, or with a non est inuentus, smally to the poore mannes profite. But so long as any of this ointement is stoppyng, thei will beare hym in hande, his matter is good and iuste, and all to keepe him in ye, till all bee gone, and then will thei tell hym his matter is naught: and if one aske them, why thei tolde not their Clientes so in the beginnyng, thei will answere, I knewe not so muche at the first, the fault is in hymself, he tolde me the best, but not the worste: He shewed me not this Euidence and that Euidence, this Presidēt, and that Presidente, tournyng all the fault vpon the suggester, whereas the whole faulte in deede is in hymself, as his owne conscience can beare hym witnesse. In presence of their Clientes, thei will bee so earnest one with an other, as one (that knewe not their sleightes) would thinke thei would goe together by the eares: this is to draw on their Clientes withall: but immediatly after their Clientes bee gone, thei laugh in their sleeues, to see how pretilie thei fetche in suche sommes

Oyntment to grease Lawyers in the fist withall.

The pretensed excuse of Lawyers whē their Cliantes haue lost their plees.

The slaightie practises of Lawyers.

mes of money, and that vnder the pretence of equitie, and Iuſtice. But though thei can for a tyme (preſtigiatorum more) like connyng deceiuers, caſte a miſte before the blinde worlde, yet the Lorde who ſeeth (ſuborned by none) the ſecretes of all hartes, ſhall make them manifeſt to all the worlde, and rewarde them accordyng to their doynges.

The Merchaunte menne by their Martyng, Chafferyng, and Chaungyng, by their counterfait balances, and vntrue waightes, and by their ſurpriſyng of their wares, heape vp infinite treaſures. Artificers and Occupiers, euen all in generall, will not ſell their wares for no reaſonable price, but will ſweare and teare pitifullie, that ſuche a thing coſte them ſo muche, and ſuche a thyng ſo muche, whereas thei ſweare as falſe, as the liuing Lorde is true: but one daie let them bee ſure, that the Lorde (who ſaieth, Thou ſhalte not ſweare at all, nor deceiue thy brother in bargainyng) will reuenge this villanie doen to his Maieſtie.

The fraudulent dealyng of Marchant men.

Artificers.

Into ſuche a ruinous eſtate, hath Couetouſneſſe now brought that Lande, that in plentie of all thynges, there is greate ſcarcitie, and dearth of all thynges. So that, that whiche might haue been bought heretofore, within this twentie, or fourtie yeres, for twentie Shillynges, is now worthe twentie Nobles, or twentie pound. That whiche then was worthe twentie pound, is now

Great dearth in plentie of all thynges.

worthe one hundred pounde and more: Wherby the rich men haue so balaunced their chests with golde and siluer, as thei cracke againe. And to suche excesse is this couetousnesse growne, as euery one that hath money, will not sticke to take his neighbours house ouer his head, long before his yeeres bee expired: Where through many a poore man, with his wife, children, and whole famelie, are forced to begge their breade all their daies after. An other sorte who flowe in wealth, if a poore man haue either house or Lande, thei will neuer rest vntill thei haue purchased it, giuing hym not the third parte of that it is worth. Besides all this, so desperatly giuen are many, that for the acquiryng of siluer and golde, thei wil not sticke to imbrewe their hands, and bathe their armes in the bloud of their owne Parentes and Freendes moste vnnaturally. Other some will not make any conscience, to sweare and forsweare themselues for euer, to lye, dissemble, and deceiue the deerest frendes thei haue in ỳ worlde. Therefore the Heathen Poet Virgill saied very well: O sacra auri fames, quid non, mortalia pectora cogis: *Oh cursed desire of golde, what mischiefe is it, but thou forcest man to attempt it, for the loue of thee?* This immoderat thirst of golde and money, bryngeth an infinite nũber to shamefull ende: Some, as homicides, for murtheryng and killyng: some as latrones, for robbyng and stealyng: some for one thyng, some for an other.

Takyng of houses ouer mens heades.

The desperat desire of men to get money.

Many brought to rufull end through meanes of gold & siluer.

So

So that ſurely I thinke, the number of men is greater, quos dira auaritiæ peſtis abſorpſit, quã quos gladius vel enſis perforauit: *whom the peſtilence of auarice hath ſwallowed vp, thẽ the number of thoſe whom the ſword hath deſtroyed.* The Lorde aſſwage the heate hereof with the oyle of his grace, if it be his good pleaſure and will.

Spud. If I might be ſo bolde, I would requeſt you to ſhewe me out of the worde of God, where this ſo deteſtable a vice is reproued.

Philo. Our Sauiour Chriſt Jeſus, the Archdoctor of all truthe in his Euangely, the ſixt of Mathewe, ſaieth: Be not carefull for to morowe daie, for the morowe ſhall care for it ſelf. Math. 6. Teſtimonies out of the word of God, againſt couetouſneſſe.

Againe, bee not carefull for Apparell, what you ſhall put on, nor for meate what you ſhal eat, but ſeeke you the kyngdome of Heauen, and the righteouſneſſe thereof, and all theſe thynges ſhall be giuen vnto you. He charged his Diſciples to bee ſo farre from Couetouſneſſe, as not to carie two coates with them in their Iourneis, nor yet any money in their purſes. He tolde his Diſciples an other tyme, ſtriuyng which of thẽ ſhould bee the greateſt, that he who would be the greateſt, muſt condeſcend to be ſeruaunt of all. Whẽ the people would haue aduaunced hym to haue beene Kyng, he refuſed it, and hid hymſelf. He telleth vs, we can not ſerue two Maiſters, God and Mammõ: He biddeth vs not to ſet our mynds vppon Couetouſneſſe, inferryng that where Luke. 6. Math. 9.

our riches is, there will our hartes bee also. He saith, it is harder for a riche man (that is, for a man whose trust is in riches) to enter into the kyngdome of God, then for a Camell to goe through the eye of a Needle. The Apostle biddeth vs if wee haue meate and drinke and clothyng, to bee content, for thei that will be riche (saieth he) fall into diuers temptatiõs and snares of the Deuil, whiche drowne men in perdition.

1. Timo. 6.

Psalm. 39. Dauid saith, Man disquieteth himselfe in vaine, heaping vp riches, and can not tel who shall possesse them.

Prouer. 1. Salomon compareth a couetous man, to hym that murthereth and sheddeth innocent bloud. Againe, Hell and destruction are neuer full, so the eyes of men can neuer bee satisfied. The Apostle S. Paule, saith, neither Whoremongers, Adulterers, nor Couetous persones, nor Extortioners, shall euer enter into the kyngdome of Heauen. And saieth further, that the loue of money is the roote of all euill. Christ biddeth vs bee liberall, and lende to them that haue neede, not lookyng for any restitution again, and neuer to turne our face away from any poore man, and then the face of the Lorde shall not bee turned awaie from vs. By these fewe places, it is manifest how farre from all Couetousnesse the Lord would haue all Christians to be.

Prouer. 28.

Math. 5. Luke. 6.

Spud. Be there any examples in Scriptures to shewe forthe the punishmentes of the same, inflicted

ſlicted vpon the offenders therein?

Philo. The Scripture is full of ſuche fearfull examples, of the iuſt iudgementes of God powred vpō them that haue offended herein. Wherof I will recite three or fower, for the ſatiſfiyng of your godly mynde. The puniſhment of couetouſneſſe ſhewed by examples.

Adam, was caſt out of Paradize for coueting that fruite, whiche was inhibited hym to eate.

Gieſe, the Seruaunt of Elizeus the Prophet, was ſmitten with an incurable Leproſie, for that he to ſatiſfie his couetous deſire, exacted, golde, ſiluer, and riche garments of Naaman the King of Siria his ſeruaunt. 4 Reg. 5.

Balaam was reproued of his Aſſe, for his Couetouſneſſe, in goyng to curſe the Children of Iſraell, at the requeſt of Kyng Balac, who promiſed hym aboundance of gold and ſiluer ſo to doe. Num. 22.

Achab the Kyng, for Couetouſneſſe to haue poore Naboth his Vineyard, ſlew hym, and died after hymſelf, with all his progenie, a ſhamefull death.

The Sonnes of Samuell were for their inſaciable Couetouſneſſe, deteined from euer inioying their Fathers kyngdome. Samuell. 8.

Iudas, for couetouſneſſe of money, ſolde the Sauiour of the worlde, and betrayed hym to the Iewes, but afterwarde died a miſerable death, his bellie burſtyng and his bowelles guſhyng out.

Ananias and Saphira his wife, for Couetouſneſſe, in concealyng parte of the price of their Acts. 5.

landes from the Apostles, were bothe slaine, and dyed a fearfull death.

Achan was stoned to deathe by the Lorde his commaundement for his Couetousnesse, in stealyng golde, siluer, and Jewelles, at the sackyng of Iericho, and all his goodes were burned presently. Thus you see how for couetousnesse of money, in all ages, men haue made shipwrack of their consciences, and in the end by the iust iudgment of God, haue dyed fearfull deathes: whose iudgementes I leaue to the Lorde.

Spud. Seyng that Couetousnesse, is so wicked a sinne, and so offensiue bothe to GOD and Manne, and pernicious to the soule, I maruell what moueth men to folowe the same, as thei do?

What make men to affect money.

Philo. Two thynges in my iudgemēt, moue men to affecte money so muche as thei doe: The one, for feare least thei should fall into pouertie and beggerie (oh distrustfull Infidelitie) the other for desire to be aduaunced and promoted, to high dignities and honours vppon yearth. And thei see, the worlde is suche, that he who hath money inough, shall bee Rabbied and Maistered at euery worde, and withall saluted by the vaine title of worshipfull, though notwithstandyng he bee a dunghill gentleman, or a gentleman of the first head, as thei vse to terme them. And to suche extreme madnesse is it growen, that now a daies euery Butcher, Shoomaker, Tayler, Cobler, and Husband-man, yea, euery Tinker, Pedler,

Euery Begger almost is called Maister at euery worde.

and

and Swincheard, euery Artificer and other, gregarij ordinis, of the vileſt ſorte of men that bee, muſte bee called by the vaine name of Maiſters at euery woorde. But it is certaine, that no wiſe man, will intitle them, with any of theſe names, worſhipfull and Maiſter (for thei are names and titles of dignitie, proper to the godlie wiſe, for ſome ſpeciall vertue inherent, either els for their birthe or callyng, due vnto them) but ſuche Titiuillers, flatteryng Paraſites, and gloſyng Gnatoes, as flatter them, expectyng ſome pleaſure, or benefite at their handes: whiche thyng, if thei were not blowen vp with the Bellowes of Pryde, and puffed vp with the winde of vainglorie, thei might eaſely perceiue. For certain it is, thei doe but mocke and flatter them with theſe titles, knowyng that thei deſerue nothyng leſſe. Wherefore, like good Reculants, thei ſhould refuſe thoſe vainglorious names, remembryng the wordes of our Sauiour Chriſt, ſaiyng: Bee not called Maiſter, in token there is but one onely true Maiſter and Lorde in Heauen: which onely true Maiſter and Lorde, God graunt all other maie followe bothe in life and name, vntill they come to perfect men in Jeſus Chriſt. Refuſing of vaine Titles.

Spud. The people beeyng ſo ſet vppon Couetouſneſſe, as I gather by your ſpeeches thei bee, is it poſſible that thei will lende money without vſurie, or without ſome hoſtage, guage or paune, I thinke not, for Vſurie followeth Couetouſ-

neſſe, as the ſhadowe doeth the bodie.

Of Greate Vsurie in Ailgna.

Philo.

Vsurie. IT is as impoſſible for any to borowe money there (for the moſt parte) without vsurie and loane, or without ſome good hoſtage, guage, or pledge, as it is for a dead man to ſpeake with audible voyce.

The poſitiue Lawes. Spud. I haue heard ſaie, that the poſitiue, and ſtatute lawes there, doe permit them to take Vſurie, limittyng them how much to take for euery ponnde.

Philo. Although the Ciuill lawes (for the auoyding of further inconueniences) doe permitt certaine ſommes of monie, to be giuen ouerplus beyonde or aboue the principall, for the loane of money lent, yet are the Vſurers no more diſcharged from the gilte of Vſurie before God thereby, then the Adulterous Iewes were frō Whordome, becauſe Moyſes gaue them a permiſſiue law for euery man to put awaie their wiues, that would, for euery light trifle. And yet the lawes there giue no libertie to commit Vſurie: but ſeeing how muche it rageth, leaſt it ſhould exceede, rage further and ouerflow the bankes of all reaſon and godlineſſe (as Couetouſneſſe is a ragyng Sea, and a bottomeleſſe pit, and neuer ſatiſfied nor contented) thei haue limitted thē with

The lawes of Ailgna permit no vſury.

in

in certaine meeres, and bankes (to bridle the inſaciable deſires of Couetous men) beyonde the whiche, it is not lawfull for any to goe: But this permiſſion of the lawes argueth not, that it is lawfull to take Vſurie, no more (I ſaie) then the permiſſion of Moyſes argued that Whoredome and Adulterie is lawful and good, becauſe Moiſes permitted them to put awaie their wiues, for the auoyding of greater euill: For as Chriſt ſaid to the Iewes, from the beginnyng it was not ſo, ſo ſaie I to theſe Vſurers, from the beginning it was not ſo, nor yet ought ſo to be.

Spud. If no intereſt were permitted, then no man would lende, and then how ſhould the poore do? Wherfore, the lawes that permit ſome ſmall ouerplus therein, doe very well.

Philo. The Apoſtle teacheth vs: Non faciendum eſt malum, vt inde veniat bonum, *We muſt not doe euill, that good maie come of it:* yet the lawes in permittyng certaine reaſonable gaine to to be receiued for the loane of money lent, leaſt otherwiſe the poore ſhould quaile, (for without ſome commoditie the rich would not lend) haue not doen much amiſſe, but if thei had quite cut it of, and not peelded at all to any ſuch permiſſion, thei had doen better. But herein the intent of the lawe is to be perpended: whiche was to impale within the Forreſt, or Parke of reaſonable and conſcionable gain, mē who cared not how much thei could extorte out of poore mens handes, for

The lawes permit ſome ouerplus, but commaund it not.

the loane of their money lent, and not to authorize any man to committe Vsurie, as though it were lawfull because it is permitted. Therfore, those that saie that the lawes there doe allowe of Vsurie, and licence men to commit it freely, doe slaunder the lawes, and are worthie of reprehention: For though the lawes saie, thou shalt not take above two shillynges in the pounde, tenne pounde in a hundred, and so forthe. Doeth this proue that it is lawfull to take so much, or rather that thou shalt not take more then that? If I saie to a man, thou shalt not giue hym above one or two blowes, doeth this proue that I licence him to giue hym one or two blowes, or rather that he shall not giue hym any at all, or if he doe, he shall not exceed or passe the bands of reasonable measure: So this lawe doth but mitigate the penaltie: for it saieth, that the partie that taketh above tenne pounde for the vse of an hundred pounde, loseth but the tenne pounde, not his principall.

Forbiddyng to outrage in mischeefe, is not permissiō to commit mischeefe.

Spud. Then I perceine, if Vsurie be not lawfull, by the Lawes of the Realme, then is it not lawfull by the lawes of God.

Philo. You maie bee sure of that. For our Sauiour Christe willeth vs to be so farre from Coueteousnesse and Vsurie, as he saieth: *Giue to hym that asketh thee, and from hym that would borrow, tourne not thy face awaie. Againe. Lend of thy goodes to thē, who are not able to paie thee againe, and thy reward shalbee greate in heauen.*

Math. 5. 6.

Luke, 6.

If

If we muſt lende our goodes then to them, who are not able to paie vs againe, no not ſo muche as the bare thyng lent: where is the Intereſt, the Vſurie, the gaine and ouerplus, whuche we fiſhe for ſo muche? Therefore our Sauiour Chriſte ſaieth: Beatius eſt dare, potius quàm accipere. *It is more bleſſed to gine, then to receiue.* In the 22. of Exodus. Deut. 24. 23. Leuiticus. 25. Nehe. 5. Ezech. 22. 18. and many other places, wee are forbidden to vſe any kinde of Vſurie or Intereſt, or to receiue againe any ouerplus, beſides the principall, either in Money, Corne, Wine, Oile Beaſtes, Cattell, Meate, Drinke, Clothe, or any thyng els whatſoeuer. Dauid aſked a queſtion of the Lorde, ſaiyng: *Lorde, who ſhall dwell in thy Tabernacle, or who ſhall reſte in thy holy hill?* Whereto he giueth the ſolution himſelf, ſaiyng: *Euen he that leadeth an incorrupte life, and hath not gine his money vnto vſurie, nor taken reward againſt the innocent, who ſo dooeth theſe thynges ſhall neuer fall.* In the 15. of Deut. the Lorde willeth vs, not to craue againe the thyng, wee haue lente to our neighbour, for it is the Lordes free pere. If it bee not lawfull (then) to aſke againe that whiche is lent, (for it is not the lawe of good conſcience, for thee to exacte it, if thou bee ableſt to beare it, then the other to paie it) muche leſſe is it lawfull, to demaunde any Vſurie, or ouerplus. And for this cauſe the Lorde ſaith, let there bee no begger amongeſt you, nor poore perſone

The worde of God againſt Vſurie.

Exodus. 20. Deut. 24 23. Leuit. 25. Nehe. 5. Ezech. 22. 18.

Pſalm. 15.

When it is not lawfull to aſke againe our goodes lent.

amon-

amongest the Tribes of Israell. Thus you see the worde of God abandoneth Usurie, euen to Hell, and all writers bothe diuine and prophane, yea, the very Heathen people, moued onely by the instincte of Nature, and rules of Reason, haue alwaies abhorred it.

Heathen men against vsurie and interest.

Therefore, Cato beyng demaunded what Usurie was, asked againe, what it was to kill a manne? Makyng Usurie equiualent with Murther: And good reason, for he that killeth a man, riddeth hym out of his paines at once, but he that taketh Usurie, is long in Butcheryng his patient, suffryng hym by little and little to languish, and suckyng out his harte bloud, neuer leaueth hym, so long as he feeleth any vitall bloud, (that is lucre and gaine) commyng forthe of him. The Usurer killeth not one, but many, bothe Housebande, Wife, Children, Seruauntes, Familie, and all, not sparyng any. And if the poore manne haue not wherewith to paie, aswell the Interest, as the principall: when soeuer this greedie Coymorant doeth demaunde it, then sute is commenced against hym, out goe Butterflies and writtes, as thicke as Haile. So the poore man is apprehended, and brought coram nobis, and beyng once conuented, Judgement condemnatorie and diffinitiue sentence proceaded against him, compellyng hym to paie, aswell the Usurie and the loane of the money, as the money lent. But if he haue not to satisfie, aswell the one as the other, then

Vsurie equall with murther

Sute commēced against hym that is not able to paie aswel the Vsurie as the principall.

then to Bocardo goeth he as rounde as a Balle, where he ſhall bee ſure to lye, vntill he rotte one peece from an other, without ſatisfaction bee made. O curſed Caitiue, no man, but a Deuill, no Chriſtian, but a cruell Tartarian, and mercileſſe Turke: dareſt thou looke vp toward heauen, or canſt thou hope to bee ſaued by the death of Chriſt, that ſuffereſt thine owne fleſhe and bloud, thine owne brethren and ſiſters in the Lorde, and whiche is more, the fleſhe and bloud of Chriſte Jeſus, vefſelles of ſaluation, coheires with hym of his ſupernall kingdome, adoptiue Sonnes of his grace: and finally, ſainctes in heauen, to lye and rot in priſon for want of payment of a little moſſe, whiche at the daie of Doome, ſhall beare witneſſe againſt thee, gnawe thy fleſhe like a Canker, and condemne thee for euer? The very ſtones of the Priſon walles ſhall riſe vp againſt thee, and condemne thee for thy crueltie. Is this loue? Is this charitie? Is this to do to others as thou wouldeſt wiſhe others to doe to thee? or rather as thou wouldeſt wiſhe the Lorde to doe vnto thee? Arte thou a good member of the bodie, which not onely cutteſt of thy ſelf frō the Vine, as a rotten braunche and boyd loppe, but alſo beweſt of other members from the ſame true Vine Chriſt Jeſus? No, no, thou art a mēber of ỳ Deuill, a limme of Sathan, and a child of perditiō.

To priſon with hym that can not pay the vſury

No mercie in impriſonyng of poore men for Vſurie.

No crueltie to beſhewed, but mercie and compaſſion ought to be extended.

We ought not to handle our brethren in ſuch ſorte, for any worldly matter whatſoeuer. Wee ought

ought to shewe mercie, and not crueltie to our brethren, to remit trespasses and offences, rather then to exact punishment, referring all reuenge to hym, who saieth: Mihi vindictam, & ego retribuam. *Vengeaunce is myne, and I will reward* (saieth the Lorde.)

The pittifull criyng of Prisoners in prison for debt.

Beleue me, it greeueth me to heare (walking in the streates) the pittifull cryes, and miserable complaintes of poore Prisoners in duraunce for debte, and like so to continue all their life, destitute of libertie, meate, drink, (though of the meanest sorte) and clothyng to their backes, lyng in filthie straw, and lothsome dung, worse then any Dogge, voyde of all charitable consolation, and brotherly comforte in this worlde, wishyng and thirstyng after death, to set them at libertie, and loose them from their Shackles, Giues, and Iron bandes. Notwithstandyng, these mercilesse Tygers are growne to such barbarous crueltie,

A Tygerlike tyrannicall saiyng.

that thei blush not to saie, tush, he shall either pay me the whole, or els lye there till his heeles rott from his buttocks, and before I wil release him, I will make Dice of his bones. But take heede thou Deuill (for I dare not call thee a Christiã) least the Lord saie to thee, as he said to that wicked Seruaunt (who hauing greate sommes forgiuen hym, would not forgiue his Brother his small debt, but catchyng hym by the throte, said: Paie that thou owest) binde hym handes & feete,

Math. 18. Mark. 11.

and cast hym into vtter Darkenesse, where shall be

be weepyng, and gnaſhyng of teeth.

An Vſurer is worſe then a Theefe, for the one ſtealeth but for neede, the other for couetouſneſſe and exceſſe: the one ſtealeth, but in the night cõmonly, the other daiely and hourely, night and daie, at all tymes indifferently. An Vſurer worſe then a Theefe.

An Vſurer is worſe then a Iewe, for they to this daie, will not take any Vſuries of their Brethren, accordyng to the lawe of God. An Vſurer worſe then a Iewe.

They are worſe then Iudas, for he betrayed Chriſt but once, made reſtitution, and repented for it (though his repentance ſprang not of faith, but of deſpaire) but theſe Vſurers betray Chriſt in his members daiely and hourely without any remorſe or reſtitution at all. An Vſurer worſe then Iudas.

They are worſe the Hell it ſelf, for it puniſheth but onely the wicked and reprobate, but the Vſurer maketh no difference of any, but puniſheth all alike. Vſurers worſe then Hell.

They are cruellet then Death, for it deſtroieth but the bodie, and goeth no further, but the Vſurer deſtroyeth both bodie and ſoule for euer. And to be breefe, the Vſurer is worſe then the Deuill himſelf, for the Deuill plagueth but onely thoſe that are in his hands, or els thoſe whom GOD permitteth hym, the Vſurer plagueth not onely thoſe that are within his iuriſdiction alreadie, but euen all other without compaſſion of any. An Vſurer worſe then Death. An Vſurer worſe thē the Deuill.

Therefore ſaieth Ambroſe, if any man commit Vſurie, it is extortion, rauine and pillage, and

The saiynges of godly Fathers and Writers against Vsurie.

and he ought to dye. Alphonsus called Usurie nothyng els then a life of death. Lycurgus banished all kinde of Usurie out of his landes. Cato did the same. Agesilaus, General of the Lacedemonians, burned the Usurers Bookes in the open Market places. Claudius Vaspatianus, and after hym Alexander Seuerus, made sharpe lawes against Usurie, & vtterly extirped the same. Aristotle, Plato, Pythagoras, and generally, all Writers bothe holy and prophane, haue sharply inueighed against this deuouryng Cancker of Usurie, and yet can not we, that faine would be called Christians auoyde it. And if it bee true, that I heare saie, there be no men so great doers in this noble facultie and famous science, as the Scriueners bee: For it is saied (and I feare me too true) that there are some, to whom is cõmitted an hundred or two of poundes, to some more, to some lesse, thei putting in good sureties to the owners for the repayment of the same againe, with certaine allowance for the loane thereof: then come there poore men to them, desiring thi to lende them suche a somme of money, and thei will recompence them at their own desires, who makyng refusall at the first, as though they had it not (to atuate the myndes of the poore petitioners withall you must understande) at last they lende them h[illegible] muche thei desire, receiuyng of the poore men what interest and assurance thei list themselues, and bindyng them, their landes, goodes,

Vsurers punished sundrie waies.

Scriueners the Deuilles agentes to set forwarde Vsurie.

goodes, and all, with forfaiture thereof, if thei faile of paiemente. Where note by the waie, the Scriuener is the Inſtrument, whereby the Deuill worketh the frame of this laudable woorke, rewardyng his Vaſſall with a good fleece for his labour. For, firſt he hath a certaine allowance of the Archdeuil, who owes the money, for helpyng hym to vent for his Coine. Seeondlie, he hath a great deale more Uſurie to hym ſelf, of hym who borroweth the money. And thirdlie, he hath not the leaſt part for making the writinges betwene them. And thus the poore manne is ſo implicate, and wrapped in on euery ſide, as it is impoſſible for hym, euer to gette out of the Briers, without loſſe of all that euer he hath, to the verie ſkinne. Thus the riche are inriched, the poore beggered, and Chriſte Jeſus diſhonoured euery waie, God bee mercifull vnto vs.

The Scriueners fleece, or pittaunce for his paines.

¶ Greate ſwearyng in Ailgna.

Spud.

WHat is the qualitie, and naturall diſpoſition of this people? Are thei not a verie godlie, religious, and faithfull kind of people? For the ſaiyng is, that the woorde of God, and good Religion floriſheth in that lande, better then in the greateſt parte of the worlde beſides. And I am fullie perſwaded, that where the woorde of GOD is truely preached, and his Sacramentes duely miniſtered (all whiche thei

haue) there must all thynges needes prosper, and goe forwarde, wherefore I desire to knowe your iudgemēt, whether all these thinges be so, or not.

Philo. The worde of God is truely and sincerely preached there, and his Sacramentes duely and purely administred, as in any place in all the worlde, no man can deny it, and all thynges are pretelie reformed, accordyng to the prescripte of Gods woorde, sauyng that a fewe remnantes of Superstition doe remaine behinde vnremoued, whiche I hope in tyme will bee weeded out, by the sicle of Gods woorde. And as concernyng the nature, propertie, and disposition of the people, thei bee desirous of newfaugles, praisyng thynges paste, contemnyng thinges present, and couetyng after thynges to come. Ambicious proude, light, and vnstable, ready to bee caried awaie with euery blaste of Winde. And whereas you aske me, whether thei bee religious: I answere. If Religion consist in wordes onely, then are thei verie religious, but otherwise plaine irreligious. Thei heare the woorde of God seriously, night & daie (a blessed exercise doubtlesse) flockyng after sermons from place to place, euerie bower almoste: thei receiue the Sacramentes duely, and thei behaue themselues in all thinges verie orderly, to the worlde. But a greate sorte plaie the Hipocrites herein egregiously, and vnder this cloke of Christianitie, and profession of the Gospell, thei commit all kinde of Di-

uilrie,

ullrie, purchaſing to themſelues the greater dã-
nation, in that thei make the woꝛde of God, a vi-
zard to couer their abhominations withall. And
as foꝛ Sectes, Schiſmes, and ſundꝛie factions,
thei want none amongeſt them. But eſpecially
Papiſtes, and pꝛofeſſoꝛs of Papiſme, are ſuffred
with too much lenitie amongeſt them. Theſe ſe-
dicious Uipers, and pithonicall Pidꝛaes, either
lurke ſecretely in coꝛners, ſeducyng her Maie-
ſties Subiectes, and withdꝛawyng their hartes
from their Soueraignes obedience, oꝛ els walk
openly, obſeruyng an outward decorum, and an
oꝛder as others doe, and then maie no man ſaie
blacke is their eye, but thei are good Pꝛoteſtãts.
And if the woꝛſt fall, that thei be eſpied, & found
rancke Traitours (as all Papiſtes bee) yet ſhall
thei be but committed to Pꝛiſon, where thei liue
like yong Pꝛinces, fed with all delicate meates,
clothed in ſumpteous attire, and flowing in gold
and ſiluer. And no maruell, foꝛ euery one is ſuf-
fered to come to them that will, and to bꝛing thẽ
what thei liſt. Thei haue their libertie at all ty-
mes to walke abꝛoade, to ſpoꝛte, and paſtyme
themſelues, to plaie at Cardes, Dice, Tables,
Bowles, and what thei will: ſo that it were bet-
ter foꝛ them to be in pꝛiſon then foꝛth. Alas, ſhall
we ſuffer theſe ſwoꝛne enemies of Gods gloꝛie,
of Chꝛiſtes Goſpell, and holy Religion, to haue
this freedome amongeſt vs? This maketh them
obſtinate, and incoꝛrigible: this hardeneth their

harts, and this maketh many a Papiſt moe then would be, if due correction were executed. But to returne againe to my former diſcourſe. They are alſo inconſtant, arrogant, vainglorious, hautie mynded, and aboue all thynges inclined to ſwearyng, in ſo muche, as if thei ſpeake but three or fower wordes, yet muſt thei needes be interlaced with a bloudie othe or two, to the great diſhonour of God, and offence of the hearers.

Spud. Why ſir? Is it ſo greate a matter to ſweare? Doeth not the worde of God ſaie, thou ſhalt honour me, and ſweare by my name, & thoſe that ſweare by me ſhall bee commended? Theſe places and the like me thinke, dooe ſufficiently proue, that it is lawfull to ſweare at all tymes, doe thei not ſo?

Philo. Nothyng leſſe: For you muſt vnderſtand that there be two maner of ſwearinges: the one Godly, the other vngodly: the one lawfull, and the other dannable. The Godly ſwearyng, or lawfull othe, is when we be called by the Magiſtrates, and thoſe that be of authoritie, in any doubtfull matter, to depoſe a truthe, and is to be doen in this order. When any matter of controuerſie happeneth betwixt man and man, vpon any occaſion whatſoeuer, and the truthe thereof can not by any meanes poſſible bee ſifted out, otherwiſe then by an othe: then thou beyng called by the lawful Magiſtrate, and commaunded vpon thy allegeance to cõfeſſe what thou knoweſt

thou

thou maieſt, and oughteſt to depoſe the truthe, by the inuocation and obteſtation of the name of God. And in this doyng, thou honoureſt God. But beware that thoſe things which thou ſweareſt be true, or els thou makeſt God a lier (whoſe name thou calleſt to witneſſe) thou deſireſt hym to powre his wrath vpon thee, thou periureſt thy ſelf, and purchaſeſt eternall damnation. The other vngodly and damnable kinde of ſwearyng, is when wee take in vaine abuſe, and blaſpheme the ſacred name of God in our ordenarie talke, for euery light trifle. This kinde of ſwearyng is neuer at any tyme vppon no occation to be vſed, but the counſell of our Sauiour Chriſt is herein to be obeyed, who ſaieth: *Sweare not at all, neither by heauen, for it is his Seate: neither by the earth, for it is his Footeſtoole: neither by Ieruſalem, for it is the Citie of the great King: neither ſhalt thou ſweare by an heire of thy head, becauſe thou canſt not make one heire, white, or blacke: But let your communication be yea, yea: nay, nay,* that is: *yea in harte, and yea in mouthe: nay in harte, and nay in mouthe: for whatſoeuer is more then this cõmeth of euill.* That is, of the Deuill ſaieth our Sauiour Chriſt.

Spud. I perceiue by your reaſons, that ſwearyng is a thyng more daungerous then it is taken to bee: and therefore not to bee ſuffered in a Chriſtian Common wealth.

Philo. A true othe is daungerous, a falſe othe

is damnable, and no othe is sure. To sweare before a lawfull Iudge, or otherwise priuately, for the appeasing of cõtrouersies, callyng the name of God to witnesse in truthe and veritie, is an honour, and a true seruice doen to the Lorde: for in these causes the Apostle biddeth that an oth may make an ende of all controuersies and troubles. But the other kinde of swearyng in priuate and familiare talke, is most damnable, and therefore saieth Salomon: *A man that is giuen to muche swearyng shall bee filled with iniquitie, and the plague of God shall neuer goe from his house.* And yet notwithstandyng this, it is vsed and taken there for a vertue. So that he, that can lashe out the bloudiest othes, is counted the brauest fellowe: For (saie thei) it is a signe of a corragious harte, of a valiaunt stomacke, & of a generoseous heroicall, and puissant mynde. And who either for feare of Gods Iudgementes will not, or for want of practice can not rappe out othes at euery woorde, he is counted a Dastard, a Cowarde, an Asse, a Pesant, a Clowne, a Patche, an effeminate person, and what not that is euill. By continuall vse whereof it is growne to this perfection, that at euery other woorde, you shal heare either woundes, bloud, sides, harte, nailes, foote, or some other parte of Christes blessed bodie, yea, sometymes no parte thereof shalbe left vntoyne of these bloudie Villaines. And to sweare by God at euery woorde, by the World, by S. Jhon,

by

by S. Marie, S. Anne, by Bread and Salte, by the Fire, or by any other Creature, thei thinke it nothyng blame worthie. But I giue all bloudie Swearers (who crucifie the Lorde of life a freſh as the Apoſtle ſaieth, as muche as is in their power, and are as giltie of his Death, Paſſion, and Bloudſheddyng, as euer was Iudas that betrayed hym, or the curſed Iewes that crucified hym) to vnderſtande, that to ſweare by God at euery woorde, is the greateſt othe that can bee. For in ſwearing by God, thou ſweareſt by God the Father, by God the Sonne, and by God the holie Ghoſt, and by all the whole diuine Nature, Power, dieitie, and eſſence. When thou ſweareſt by Gods harte, thou ſweareſt by his miſticall wiſedome. When thou ſweareſt by his bloud, thou ſweareſt by his life. When thou ſweareſt by his fæte, thou ſweareſt by his humanitie. Whē thou ſweareſt by his armes, thou ſweareſt by his power. When thou ſweareſt by his finger, or tung, thou ſweareſt by thē holie Spirite. When thou ſweareſt by his noſethrells, thou ſweareſt by his inſpirations. When thou ſweareſt by his eyes, thou ſweareſt by his prouidēce. Therfore, learne this and beware of ſwearyng you bloudie Butchers, leaſt God deſtroye you in his wrathe. And if you ſweare by the Worlde, by S. Jhon, Marie, Anne, Bread, Salt, Fire, or any other Creature that euer God made whatſoeuer it be, little or muche, it is horrible Idolatrie, and dammable

in it ſelf. For if it were lawfull to ſweare at euery woorde for euery trifle, yet it were better to ſweare by GOD in a true matter, then by any Creature whatſoeuer. Becauſe, that, that a man ſweareth by, he maketh (as it were) his God of it, callyng hym to witneſſe, that, that thyng which he ſpeaketh is true. All which thinges duely cõſidered, I am fully perſwaded, that it were better for one to kill a man (not that Murther is lawful God forbid) thẽ to ſweare an othe. And yet ſwearyng is of ſuche ſmall moment in Ailgna, as I heare ſay (and I feare me too true) there are many that for money will not ſticke to ſweare any thing though neuer ſo falſe, and are wel enough knowne, and diſcerned from others by the name of Jurers: thei maie be called Libertines, or Atheiſtes, naie plaine denegers of the faithe, and very Deuilles incarnate. Was there euer any Deuilles that would abdicate themſelues to eternall damnation for money, as theſe villaines dooe ſell their bodies and ſoules to eternall deſtruction for filthy droſſe and muck of the world? Shall wee ſuffer this villanie to bee doen to our God, and not puniſhe it? God graunt there maie ſome Lawe be enacted for the ſuppreſſion of the ſame. For now no man by any lawe in force may rebuke any man for ſwearyng, though he teare the Lordes bodie, and blaſpheme bothe Heauen and Earth neuer ſo much. The Magiſtrates can not compell them to kepe ſilence, for if thei doe,

thei

thei will be readie to laie their Daggers vppon their faces. So that by this impunitie, this horrible vice of ſwearing is ſuffered ſtill to remaine without al controlement, to the great diſhonour of God, and nourihyng of vice.

Spud. What kinde of puniſhment would you haue appointed for theſe notorious bloudy ſwearers.

Philo. I would wiſhe (if it pleaſed God) that it were made death: For wee reade in the Lawe of God, that whoſoeuer blaſphemed the Lord, was preſently ſtoned to deathe, without all remorce, which law iudiciall ſtandeth in force to the worldes ende. Judicial l.

And ought not we to be as zealous for the glorie of God, as the people were then? Or if this bee iudged too ſeuere, I would wiſhe they might haue a peece of their tongues cut of, or looſe ſome ioynt: If that be too extreeme, to bee ſeared in the forehead or cheeke with a hot Iron, ingrauen with ſome prætie poſie, that thei might be knowne and auoyded. Or if this be too ſtrict, that thei might bee baniſhed their native Countrie, committed to perpetuall priſon, or els to bee whipped, or at leaſt forfaite for euery othe, a certaine ſomme of money, and to bee committed to Warde, till the money be paied. If any of theſe Godly Inſtitutions were executed ſeuerely, I doubt not, but all curſed ſwearing would vaniſh away like ſmoke. Then ſhould God be glorified, and our conſciences made cleane againſt the

greate fearfull daie of the Lorde appeare.

Spud. If swearing and blaspheming of Gods name be so hainous a sinne, it is likely, that God hath plagued the vsers therof with some notable punishment, whereof I praie you shew me some examples.

Philo. I could shewe most straunge and fearfull iudgementes of God, executed vppon these cursed kinde of Swearers in all ages: but for breuitie sake, one or two shall suffice. There was a certaine yong man dwellyng in Enlocnilshire in Ailgna, (whose tragicall discourse I my self penned about two yeares agoe, referring you to the said booke for the further declaration therof) who was alwaies a filthie Swearer: His common othe was by Gods bloud. The Lorde willyng his conuersion, chastised him with sickenesse many times to leaue the same, and moued others euer to admonish him of his wickednesse: but all chastisementes and louyng corrections of the Lorde, al freendly admonitions, and exhortatiõs of others, he vtterly contemned, stil perseuering in his bloudie kinde of swearyng. Thẽ the Lord seing that nothing would preuaile to winne him, arested hym with his Sargeant Death: Who with speede laied holde on hym, and cast hym vppon his Death bed, where he languished a great while, in extreeme miserie, not forgettyng to spewe out his olde vomite of Swearyng. At the last, the people perceiuing his ende to approach, caused

cauſed the Bell to toll. Who hearyng the Bell toll for him, ruſhed vp in his bed very vehemently, ſaiyng: Gods bloud, he ſhall not haue me yet: with that his bloud guſhed out, ſome at his toes endes, ſome at his fingers endes, ſome at his wriſtes, ſome at his noſe and mouth, ſome at one ioint of his body, ſome at an other, neuer ceaſing till all the bloud of his bodie was ſtremed foorthe: and thus ended this bloudie Swearer his mortall life, whoſe Iudgement I leaue to the Lord.

There was alſo an other, whom I knewe my ſelf for a dozen or ſixteene yeres together, dwelyng in Erichſſehc ſhire, in a Towne called Notelgnoc, whoſe vſuall and common oth was euer to ſweare, by Gods Armes: But in the ende his arme being hurte by a knife, could neuer be healed by no kinde of meanes, but ſtill wanckled, and feſtered from daie to daie, and at the laſt ſo rotted, as it fell awaie by peece-meale, and he himſelf through anguiſh and paine thereof, dyed ſhortly after. Thus the Lord God plagued both the one and the other, in the ſame thinges wherein thei had offended, that the puniſhment might bee like to the offence. For as the one offended through ſwearyng by his bloud, ſo the Lorde puniſhed hym with bloud. And as the other offended in ſwearyng by his armes, ſo the Lorde plagued hym in his arme alſo. As he puniſhed the riche Glutton in Hell by the tougue, for that he had offended in the ſame by taſtyng of delicate meates,

meates. There was also a woman in the Citie of Munidnol in Ailgna, who commyng into a shoppe to buye certaine Marchaundize, forswore her self, and the excrementes whiche naturally should euacuate downewarde, came forthe at her mouthe, and she dyed miserablie. With infinite like examples of Gods wrath and heaule iudgementes, executed vppon this wicked broode of Swearers, whiche if I had tyme and leasure, I could rehearse. But contentyng my self to haue saied thus muche, I will proceede to other matters, no lesse needefull to be handled.

Spud. Hauyng (by the grace of Christ) hetherto spoken of sondrie abuses of that Countrey, let vs proceed a little farther, how doe thei sanctifie and keepe the Sabbaoth daie: In godlie Christian exercises, or els in prophane pastymes and pleasures?

¶ *The maner of sainctifiyng* the Sabbaoth in Ailgna.

Philo.

THe Sabbaoth daie, of some is well sanctified, namely, in hearyng the blessed worde of God reade, preached, and interpreted, in priuate and publique Praiers, in Singyng of godlie Psalmes, in celebratyng the Sacramentes, and in collecting for the poore and indigent, whiche are the true vses and endes, whereto the Sabbaoth was ordained. But other some spende the

the Sabbaoth daie (for the moſte parte) in frequentyng of baudie Stage plaies, and Enterludes, in maintainyng Lordes of miſrule (for ſo thei call a certaine kinde of plaie whiche thei vſe) Maie games, Churche Ales, Feaſtes, and Wakeeſſes: In Pipyng, Daunceyng, Dicyng, Cardyng, Bowlyng, Tenniſſe plaiyng: In Beare baityng, Cocke fightyng, Hawkyng, Huntyng, and ſuche like. In keepyng of Faires, and Markettes on the Sabbaoth. In keepyng of Courtes and Leetes: In foote ball plaiyng, and ſuche other Deuiliſh paſtymes: In readyng of laciuious and wanton bookes, and an infinite nomber of ſuche like practiſes, and prophane exerciſes vſed vpon that daie, whereby the Lorde God is diſhonoured, his Sabbaoth violated, his worde neglected, his Sacramentes contemned, and his people meruellouſly corrupted, and caried awaie from true vertue and godlines.

Prophane exerciſes vpon the Sabbaoth daie.

Spud. You will bee deemed too too Stoical, if you ſhould reſtraine menne from theſe exerciſes vppon the Sabbaoth, for thei ſuppoſe, that, that daie was ordained, and conſecrate to that ende and purpoſe, onely to vſe what kinde of exerciſes thei thinke good themſelues, and was it not ſo?

Philo. After that the Lorde our God had created the world, and al thinges therein contained, in ſixe daies, in the ſeuenth daie he reſted from al his workes, (that is frō creatyng them, not from gouer-

gouerning them) and therefore he commaunded that the seuenth daie should bee kept holie in all ages to the ende of the worlde: then after that in effect 2000. yeres, he iterated this Commaundement, when he gaue the lawe in Mount Horeb to Moyses, and in hym to all the Children of Israell, saiyng: Remẽber (forget it not) that thou kẽpe holy the seuenth day, &c. If we must kẽpe it holy, then must we not spende it in suche vaine exercises, as please our selues, but in such Godly exercises as he in his holy word hath commaunded. And (in my iudgement) the Lorde our God ordained the seuenth daie to be kept holy, for fower causes especially. First, to put vs in mynde of his wonderfull workmanship, and creation of the worlde, and all other his Creatures besides. Secondly, that his woorde (the Churche assemblyng together) might bee preached, interpreted and expounded, his Sacramentes ministred sincerely accordyng to the prescript of his woorde, and that Suffrages and Prayers bothe priuate and publique, might bee offered to his excellent Maiestie. Thirdly, for that euery Christian man might repose hymself from corporall labour, to the ende thei might the better sustaine the trauailes of the weeke to ensue: and also to the end, that all Beastes and Cattell, whiche the Lorde hath made for mans vse, as helpes and adiumẽts vnto hym in his daylie affaires and businesse, might rest and refreshe themselues, the better to goe

When the Sabaoth was ordained.

Wherefore the Sabaoth was instituted.

goe thorowe in their trauailes afterwarde. For, as the Heathen man knewe very wel: Sine alterna requie, non eſt durabile quicquàm: *Without ſome reſt or repoſe, there is not any thing durable, or able to continue long*. Fourthly, to the ende it might be a typical figure, or ſignitor to point (as it were) with the finger, and to cipher forth vnto vs that bleſſed reſt and thyſe happie ioye whiche the faithfull ſhall poſſeſſe after the daie of iudgement in the Kyngdome of Heauen. Wherefore, ſeyng the Sabaoth was inſtituted for theſe cauſes and to theſe endes, it is manifeſt, that it was not appointed for the maintenaunce of wicked and vngodly paſtimes, and vain pleaſures of the fleſhe, whiche God abhorreth, and all good men from their hartes doe lothe and deteſt.

Puniſhment for violatyng the Sabaoth.

The man of whom wee reade in the lawe, for gatheryng of a few ſmall ſtickes vpon the Sabbaoth, was ſtoned to death, by the commaundement of GOD, ſoundyng from the Theator of Heauen. Then if he were ſtoned for gathering a fewe ſtickes vpon the Sabbaoth daie, whiche in ſome caſes might bee, for neceſſities ſake, and did it but once, what ſhall thei bee, who all the Sabbaoth daies of their life giue themſelues to nothyng els, but to wallowe in all kinde of wickednelle and ſinne, to the great contempt bothe of the Lord, and his Sabbaoth? And though thei haue plaied the lazie lurdens all the weeke before, yet that daie of ſet purpoſe, thei will toyle and

Violaters of the Sabaoth.

and labour, in contempt of the Lord and his Sabaoth. But let them be sure, as he that gathered sticks vppon the Sabbaoth, was stoned for his contempt of the same, so shall thei be stoned, yea grinded to peeces for their contempt of the Lord in his Sabbaoth.

The Iewes very precise in keepyng of the Sabaoth.

The Iewes, are very strict in keepyng their Sabbaothes, in so muche, as thei will not dresse their meates and drinkes vpon the same day, but set it on the Tables the daie before. Thei go not aboue two myles vppon the Sabbaoth daie, thei suffer not the bodie of any Felone or Malefactor to hang vpon the Gallowes vpon the Sabbaoth daie, with legions of suche like Superstitions. And whiche is most straunge, if any of them fall into any daunger, thei will not suffer any to labour for their deliuerie vpon that daie, for violatyng their Sabbaoth. So it chaunced that a certaine Iewe beyng in Ailgna, by greate casualtie fell into a Priuie vppon one of their Sabbaoth daies, and the people endeuouryng to helpe him forthe, he forbad them to labour about hym vpon the Sabbaoth daie, chosing rather to dye in that filthie stincking place, (as by the other morning he was dead indeed) then to breake, or violate the Lordes Sabbaoth. Wherein, as I doe acknowledge thei are but too scrupulous, & ouershoote the marke, so wee are therein plaine contemptcous, and negligent, shooting shorte of the marke altogether. Yet I am not so straight laced, that

I

I would haue no kinde of worke doen vpon that daie, if preſent neceſſitie of the thyng require it, (for Chriſte hath taught vs, the Sabbaoth was made for Man, not man for the Sabbaoth) but not for euery light trifle, whiche maie as well be doen other daies as vpō that daie. And although the daie it ſelf, in reſpect of the very nature and originall thereof, be no better then an other day, (for there is no difference of daies, except we wil become tēporizers, all tymes beyng alike good) yet becauſe the Lorde our God hath commaunded it to bee ſanctified and kept holy to hymſelf, let vs (like obedient and obſequious Children) ſubmitt our ſelues to ſo louyng a Father, for els wee ſpit againſt Heauen, wee ſtriue againſt the Streame, and we contemne him in his ordinances. But (perchaunce) you wil aſke me, whether the true vſe of the Sabbaoth conſiſt in outward abſtainyng from bodily labour and trauaile? I anſwere no: the true vſe of the Sabbaoth (for Chriſtians are not bound onely to the Ceremonie of the daie) conſiſteth as I haue ſaied, in hearyng the worde of God truely preached, thereby to learne and to dooe his will, in receiuyng the Sacramentes (as ſeales of his grace towardes vs) rightly adminiſtred, in vſing publique and priuate prayer, in thankſgiuyng to God for al his benefites, in ſingyng of Godly Pſalmes and other ſpirituall exercises and meditations, in collectyng for the poore, in doyng of good workes:

No worke to be doen vpō the Sabaoth, except neceſſitie inforce it

Wherein the true vſe of the Sabbaoth conſiſteth.

and vveelly in the true obedience of the inwarde man. And yet notwithstaining, we muste abstaine from the one, to attende vpon the other: that is, we muste refraine from all bodily labours, to the ende that wee maie the better bee resiant aboute these spiritual exercises vpon the Sabaoth day. This is the true vse and ende of the Lorde his Sabbaoth, who graunt that we maie rest in him for euer.

Spud. Hauyng shewed the true vse of the Sabaoth, let vs go forwarde to speake of those Abuses particularly, whereby the Sabbaoth of the Lorde is prophaned. And first to beginne with Stage playes and Enterludes: what is your opinion of them? Are thei not good examples to youth to fraie them from sinne?

Of Stage-playes and Enterludes, with their wickednesse.

Philo.

ALL Stage-playes, Enterludes, and Commedies, are either of diuine, or prophane matter: If thei be of diuine matter, thē are thei moste intollerable, or rather Sacrilegious, for that the blessed woorde of God, is to bee handled, reuerently, grauely, and sagely, with veneratiō to the glorious Maiestie of God, whiche shineth therein, and not scoffyngly, floutingly, and iybingly, as it is vppon Stages in Plaies and Enterludes, without any reuerence, worshyp,

woꝛſhippe, oꝛ veneration at all doen to the ſame: Foꝛ it is moſt certaine, the woꝛde of our Saluation, the pꝛice of Chꝛiſt his bloud, and the merits of his Paſſion, were not giuen, to be derided, and ieſted at, oꝛ to bee mixt and interlaced with bawdie, wanton ſhewes, and vncomely geſtures, as is vſed (euery man knoweth) in theſe Plaies and Enterludes, vpon Stages and Scaffoldes, made foꝛ that purpoſe. In the firſt of Ihon wee are taught, that the woꝛd is God, and God is the woꝛd. Wherfoꝛe, who ſoeuer abuſeth this woꝛd of our God on Stages in Plaies and Enterludes, abuſeth the Maieſtie of GOD in the ſame, maketh a mockyng ſtock of him, and purchaſeth to himſelf, eternall damnation. And no maruell, foꝛ the ſacred woꝛde of God, and God hymſelf, is neuer to bee thought of, oꝛ once named, but with great feare, reuerẽce, and obedience to the ſame. All the holy company of Heauen, Angels, Archangels, Cherubins, Seraphins, and all other Ceraphicall powers whatſoeuer, yea, the Deuilles themſelues (as Sainct Iames ſaieth) doe tremble and quake, at the naming of God, and at the preſence of his wrath: and do theſe Mockers and Flouters of his Maieſtie, theſe diſſembling Hipocrites, and flatteryng Gnatoes, thinke to eſcape vnpuniſhed? Beware therefoꝛe you maſkyng Players, you painted Sepulchres, you double dealyng amboderters, bee warned betymes, & like good computiſts, caſt your accompts

The deridyng of the worde of God in ſtage plaies.

Reuerence to the maieſtie of God due.

A warnyng to Players.

before what will bee the reward thereof in the ende, least God destroye you in his wrathe: abuse God no more, corrupt his people no longer with your dregges, and intermingle not his blessed worde with suche prophane vanities. For, at no hande, it is not lawfull, to mixt scurrilitie with diuinitie, nor diuinitie with scurrilitie.

Not lawfull to intermixt diuinitie with scurrilitie.

Theopompus, mingled Moyses law with his writynges, and therefore the Lorde stroke hym madde.

Theodictes began the same practise, but the Lord stroke hym blind for it. With many others who attemptyng the like deuises, were all ouerthrowne, and dyed miserably: Besides, what is their iudgement in the other worlde the Lorde only knoweth. Upon the other side, if their Playes be of prophane matters, then tend thei to the dishonour of God, and nourishyng of vice, bothe whiche are damnable. So that whither they be the one or the other, thei are quite cõtrarie to the woorde of grace, and sucked out of the Deuilles teates, to nourishe vs in Idolatrie, Heathenrie, and sinne. And therefore, thei caryng the note, or hand of God his curse vpon their backes, which waie soeuer thei goe, are to bee hissed out of all Christian Kyngdomes, if thei will haue Christe to dwell amongest them.

What if Playes be of prophane matters

Spud. Are you able to shew, that euer any good men from the beginnyng, haue resisted Playes and Enterludes.

Philo.

Philo. Not onely the woꝛde of God doth ouerthꝛowe them, adiudgyng them, and the maintainers of them to Hell, but alſo all holy Counſels and Synodes, both generall, nationall, and pꝛouinciall, together, with all Writers both diuine and pꝛophane, euer ſince the beginnyng haue diſalowed them, and writ (almoſt) whole volumes againſt them.

The word of God, all Writers, Counſels and Fathers, haue writ againſt Plaies, and Enterludes.

The learned Father Tertullian in his Booke de Speculo, ſaieth: that Plaies were conſecrate to that falſe Idoll Bacchus, foꝛ that he is ſaied to haue founde out, and inuented ſtrong dꝛinke.

Auguſtinus de ciuit Dei, ſaieth: that Playes were oꝛdeined by the Deuill, and conſecrate to Heathen Gods, to dꝛaw vs from Chriſtiantie to Idolatry, and gentiliſme. And in an other place, Pecunias Hiſtrionibus dare, vitium eſt immane, non virtus. *To giue money to Players, is a greeuous ſinne, and no vertue.*

Wherefore Playes were ordeined.

Chriſoſtome, calleth thoſe Plaies: feſta Sathani. *feaſtes of the Deuill.*

Lactantius, an auncient learned Father, ſaith: Hiſtrionum impudiſſimi geſtus, nihil aliud niſi Libidinem mouent. *The ſhameleſſe geſtures of Players, ſerue to nothyng ſo much, as to moue the fleſhe to luſt, and vncleanneſſe.* And therefoꝛe, in the 30. Counſell of Carthage, & in the Synode of Laodicea: It was decreed, that no Chriſtian Man, oꝛ Woman, ſhould reſoꝛte to Playes and Enterludes, where is nothyng but blaſphemie,

Concilium 3. Cartha. cap. 1 Synode Laodicea cap. 54.

scurrilitie and Whoredome maintained.

Scipio, seing the Romaines bẽt to erect Theaters, and places for Plaies, dehorted them from it, with moste prudent reasons and forcible argumentes.

Writers both diuine & prophane against Playes and Enterludes.

Valerius Maximus saith: Playes were neuer brought vp, sine regni rubore, *without shame to the Countrey.*

Aristotle, debarreth youth accesse to Playes and Enterludes, least thei seeking to quench the thirst of Venus, do quench it with a pottle of fire.

Augustus, banished Ouid, for makyng bookes of Loue, Enterludes, and suche other amorous trumperie.

Constantius, ordained that no Plaier should be admitted to the Table of the Lorde. Then, seeyng that Playes were first inuented by the Deuill, practised by the Heathen Gentiles, and dedicate to their false Idolles, Gods and Goddesses: as the House, Stage, and Apparel to Venus: the Musicke, to Appollo: the pennyng, to Minerua, and the Muses: the action and pronuntiation to Mercurie, and the rest, it is more then manifest, that thei are no fitt exercises for Christian men to followe. But if there were no euill in them, saue this, namely, that the argumentes of Tragedies, is Anger, Wrathe, Immunitie, Crueltie, Iniurie, Incest, Murther, and suche like: The persons or Actors, are Gods, Goddesses, Furies, Fiendes, Hagges, Kynges, Queenes,

The endes of Playes and Enterludes.

The arguments of Tragedies.

nes, or Potentates. Of Commedies, the matter and ground is, Loue, Bawdrie, Colenage, Flatterie, Whoredome, Adulterie: The perſons or agentes, Whores, Queanes, Bawdes, Scullions, Knaues, Curtezans, Lecherous olde men, Amorous yong men, with ſuche like of infinite varietie. If I ſaie there were nothyng els, but this, it were ſufficient to withdraw a good Chriſtiã from the vſyng of them. For ſo often, as thei goe to thoſe houſes where Plaiers frequent, thei goe to Venus Pallace, & Sathans Sinagogue, to worſhip Deuilles, and betraie Chriſt Jeſus.

The ground of Comedies.

Theaters and Curtaines Venus pallaces.

Spud. But notwithſtandyng, I haue heard ſome hold opinion, that thei be as good as Sermons, and that many a good Example maie bee learned out of them?

Philo. Oh blaſphemie intollerable? Are filthie Plaies and bawdie Enterludes comparable to the word of God, the foode of life, and life it ſelf? It is all one, as if thei had ſaied: Bawdrie, Heathenrie, Paganrie, Scurrilitie, and Deuilrie it ſelf, is equall with the worde of God. Or that the Deuill, is equipolent with the Lorde.

No Plaies cõparable to the word of God

The Lorde our God hath ordeined his bleſſed woorde, and made it the ordenarie meane of our Saluation: the Deuill hath inferred the other, as, the ordenarie meane of our deſtruction, and will thei yet compare the one with the other? If he be accurſed, that calleth light darkeneſſe, and darkeneſſe light, truthe falſhoode, and falſhoode

truth, sweete sowre, and sowre sweete, then a fortiori is he accursed that saieth, that Playes and Enterludes be equiualent with Sermons. Besides this, there is no mischiefe which these Playes maintaine not. For, doe thei not nourishe Idlenesse: and otia dant vitia, *Idlenesse is the mother of vice.* Doe thei not drawe the people from hearing the word of God, from godly Lectures, and Sermons: For you shall haue them flocke thether thicke and threefolde, when the Churche of God shall be bare and emptie. And those that will neuer come at Sermons will flow thether apace. The reason is, for that the nũber of Christ his elect is but few, and the number of the reprobate is many: the way that leadeth to life is narrowe, and fewe tread that path: the way that leadeth to death is broade, and many finde it. This sheweth, thei are not of God, who refuse to heare his worde (for he that is of God, heareth God his worde saith our Sauiour Christ) but of the Deuill, whose exercises thei goe to visite. Doe they not maintaine bawdrie, insinuat foolerie, and renue the remembraunce of Heathen Idolatrie: Doe thei not induce Whoredome and vncleannesse: May, are thei not rather plaine deuourers of maidenly virginitie and chastitie: For proofe whereof, but marke the flockyng and runnyng to Theaters and Curtens, daylie and hourelie, night and daie, tyme and tide, to see Playes and Enterludes, where suche wanton gestures, such bawdy

He is cursed that saieth, Playes & Enterludes are comparable to Sermons.

Wherefore so many flocke to see Playes & Enterludes.

The fruites of Theaters, and Playes.

bawdie ſpeeches: ſuche laughyng and flearyng: ſuche kiſſyng and buſſyng: ſuche clippyng and culling: ſuch wincking and glauncing of wanton eyes, and the like is vſed, as is wonderfull to beholde. Then theſe goodly Pageantes beyng doen, euery mate ſoꝛtes to his mate, euery one hynges an other homewarde of their waie very freendly, and in their ſecrete conclaues (couertly) thei plaie the Sodomits, oꝛ woꝛſe. And theſe be the fruites of Plaies and Enterludes, foꝛ the moſt part. And whereas, you ſaie, there are good Examples to be learned in them: truely ſo there are: if you will learne falſhood: if you wil learne coſenage: if you will learne to deciue: if you wil learne to play the hipocrite: to cogge, to lye and falſifie: if you wil learne to teſt, laugh and fleere, to grinne, to nodd, and mowe: if you will learne to plaie the vice, to ſweare, teare, and blaſpheme bothe Heauen and Earth: If you will learne to become a Bawde, vncleane, and to diuerginate Maides, to deflowꝛe honeſt Wiues: If you will learne to murther, ſlaie, kill, picke, ſteale, robbe, and roue: If you will learne to rebell againſt Pꝛinces, to commit Treaſons, to conſume treaſures, to pꝛactiſe Idleneſſe, to ſing and talke of bawdie loue and venerie: If you will learne to deride, ſcoffe, mocke and flowte, to flatter and ſmooth: If you will learne to plaie the Whoꝛemaiſter, the Glutton, Dꝛunkard, oꝛ Inceſtuous perſon: If you will learne to become pꝛoude, hau-

The Godly demeanoures vſed at Playes & Enterludes

The goodly examples of Playes and Enterludes.

What thinges are to be learned at Plaies.

tie and arrogant: and finally, if you will learne to contemne God and all his lawes, to care neither for Heauen nor Hel, and to commit al kinde of sinne and mischeefe, you neede to goe to no other Schoole, for all these good examples, maie you see painted before your eyes in Enterludes and Plaies. Wherefore, that man who giueth money for the maintenaunce of thē, must needes incurre the daunger of a premunire, that is, eternall damnation except thei repent. For the Apostle biddeth vs beware, least wee communicate with other mens sinnes, and this their doyng, is not onely to communicate with other mens sinnes, and to maintaine euill, to the destruction of themselues and many others, but also a supporting of a great sorte of idle lubbers and buzzing Dronets to sucke vp and deuoure the good Honey, whereupon the poore Bees should liue.

Theaters, Schooles, or Seminaries, of pseudochristianitie.

A diuine premunire.

What it is to communicate with other mens sinnes.

Therefore, I beseeche al Plaiers, Founders, and maintainers of Plaies and Enterludes, in the bowelles of Iesus Christ, as thei tender the saluation of their soules, and others, to leaue of that cursed kinde of life, and giue themselues to suche honest exercises, and Godly misteries, as God hath commaunded them in his worde to get their liuynges withall: For who will call hym a wise man that plaieth the parte of a foole and a vice? Who can call him a Christian, who plaieth the part of a Deuill, ỹ sworne enemie of Christ? Who can call hym a iust man, that plaieth the

An exhortation to Players.

parte

parte of a diſſemblyng Hipocrite? And to bee breefe, who can call him a ſtraight dealing man, who plaieth a Coſeners tricke? And ſo of all the reſt. Awaie therefore with this ſo infamous an arte: for goe thei neuer ſo braue, yet are thei coũted and takẽ but for beggers. And is it not true? Liue thei not vppon beggyng of euery one that comes? Are thei not taken by the Lawes of the Realme, for roagues and vacabounds? (I ſpeake of ſuche as trauaile the Countreis, with Playes and Enterludes, makyng an occupation of it) and ought ſo to bee puniſhed, if thei had their deſerts. But hoppyng that thei will be warned now at the laſt, I wil ſay no more of them, beſeechyng them to conſider what a fearful thing it is to fall into the handꝭ of God, and to prouoke his wrath and heauie diſpleaſure againſt them ſelues and others. Whiche the Lorde of his mercie tourne from vs.

The ignomie due to Players.

Players liue vpon beggyng.

Players counted Rogues by the lawes of the Realm.

Spud. Of what ſort be the other kinde of playes, whiche you call Lordes of Miſrule? For me think, the very name it ſelf importeth ſome euill.

¶ *Lordes of Miſrule in Ailgna.*

Philo.

THE name indeede is odious both to God and good men, and ſuche as the very heathen people would haue bluſhed at, once to haue named amongeſt them. And if the name importeth ſome euill, then what maie the thyng it

Lordes of Miſrule in Ailgna.

it selfbee, iudge you. But because you desire to knowe the maner of them, I will shewe you as I haue seen them practised my self.

The maner how Lords of Misrule are vsed to be played.

Firste, all the wilde heades of the Parishe, conuentyng together, chuse them a Graund Capitaine (of all mischeef) whom thei innoble with the title of my Lorde of Misserule, and hym thei croune with great solemnitie, and adopt for their kyng. This kyng anointed, chuseth forthe twentie, fourtie, three score, or a hundred lustie Guttes like to hymself, to waite vppon his Lordely maiestie, and to guarde his noble persone. Then euery one of these his menne, he inuesteth with his Liueries, of Greene, Yellowe, or some other light wanton colour. And as though that were not (baudie) gaudie enough I should saie, thei be decke them selues with Scarffes, Ribons and Laces, hanged all ouer with golde Rynges, pretious stones, and other Iewelles: this doen, thei tye about either legge twentie, or fourtie belles, with riche hande kercheefes in their handes, and somtymes laied a crosse ouer their shoulders and neckes, borrowed for the moste parte of their pretie Mopsies, and loouyng Bessies, for bussyng them in the darcke. Thus all thynges sette in order, then haue thei their Hobbie horses, Dragons and other Antiques, together with their baudie Pipers, and thunderyng Drommers, to strike vp the Deuilles Daunce withall, then marche these Heathen companie towardes the Churche and

The monsterous attyring of my Lorde of Misrules men.

The rablemēt of the Deuils guarde.

and Churche yarde, their Pipers pipyng, their Dromners thonderyng, their ſtumppes Dauncyng, their belles ynglyng, their handkercheſes ſwyngyng about their heades like madmen, their Hobbie horſes, and other monſters ſkirmiſhyng amongeſt the thyong: and in this ſorte thei goe to the Churche (though the Miniſter bee at Prater or Preachyng) dauncyng and ſwingyng their handkercheefes ouer their heades, in the Churche, like Deuilles incarnate, with ſuche a confuſed noiſe, that no manne can heare his owne voice. Then the fooliſhe people, thei looke, thei ſtare, thei laugh, the fleere, and mounte vpon formes and pewes, to ſee theſe goodly pageauntes, ſolemnized in this ſorte. Then after this, aboute the Churche thei goe againe and againe, and ſo forthe into the Churche yarde, where thei haue cõmonly their Sommer haules, their Bowers, Arbours, and banquettyng houſes ſet vp, wherein thei feaſte, banquet, and daunce all that daie, and (peraduenture) all that night too. And thus theſe terreſtrial furies ſpend the Sabbaoth daie.

The behauiour of the Deuils bande in the temple of God.

Receptacles in the Cemiteries or church yardes for the deuils agents

Then for the further innoblyng of this honorable Lurdane (Lorde I ſhould ſaie). Thei haue alſo certaine papers, wherein is painted ſome babblerie or other, of Imagerie worke, and theſe thei call my lorde of Miſrules badges, theſe thei giue to euery one, that will giue money for thẽ, to maintaine them in this their Heathenrie, Diuelrie, Whoredome, Dronkenneſſe, Pride, and what

My Lorde of miſrules cognizances.

what not. And who will not shewe hym self buxome to them, and giue them money for these the Deuilles Cognizaunces, thei shall bee mocked, and flouted at shamefully. And so assotted are some, that thei not onely giue them money, to maintaine their abhomination withall, but also weare their Badges, and Cognizances in their Hattes, or Cappes openly. But lette them take heede, for these are the Badges, Seales, Brandes, and Cognizaunces of the Deuill, whereby he knoweth his Seruauntes and Clientes, from the Children of God. And so long as thei weare them, Sub vexillo diaboli militant contra Dominum & legem suam, thei fight vnder the Banner, and standerd of the Deuill against Christe Jesus, and all his lawes. An other sorte of fantasticall fooles, bryng to these Hellhoundes (the lorde of Misrule and his complices) some, bread, some good Ale, some newe Cheese, some olde Cheese, some Custardes, some Cakes, some Flaunes, some Tartes, some Creame, some Meate, some one thing, some an other: but if thei knewe, that as often as thei bryng any, to the maintenaunce of these execrable pastymes, thei offer Sacrifice to the Deuill and Sathanas, thei would repent, and withdrawe their handes, whiche God graunt thei maie.

Wearyng my Lorde of misrules badges.

Sacrifice brought to this filthie Idoll, my Lord of Misruls.

Spud. This is a horrible prophanation of the Sabbaoth (the Lorde knoweth) and more pestilent then pestilence it self, but what? be there any

abuses

abuſes in their Maie games like vnto theſe.

¶ *The maner of Maie games in Ailgna.*

Philo.

AS many as in the other. The order of thē is thus. Againſt Maie, Whitſondaie, or ſome other tyme of the yeare, euery Pariſhe, Towne, and Village, aſſemble themſelues together, bothe men, women, and children, olde and yong, euen all indifferently: and either going all together, or deuidyng themſelues into companies, they goe ſome to the Woodes and Groues, ſome to the Hilles and Mountaines, ſome to one place, ſome to an other, where they ſpende all the night in pleaſant paſtymes, and in the mornyng thei returne, bryngyng with thē Birch, Bowes, and braunches of Trees, to deck their aſſemblies withall: And no maruaile, for there is a great Lord preſent amongeſt them, as ſuperintendent and Lorde ouer their paſtymes and ſportes: namely, Sathan Prince of Hell: But their cheefeſt iewell thei bryng from thence is their Maie pole, whiche thei bryng home with greate veneration, as thus. Thei haue twentie, or fourtie yoke of Oxen, euery Oxe hauyng a ſweete Noſegaie of flowers, placed on the tippe of his hornes, and theſe Oxen drawe home this Maie pole, (this ſtinckyng Idoll rather) whiche is couered all ouer with Flowers, and Hearbes bounde

The order of their Maie games.

A great Lord preſent in Maie games, as ſuperintēdent thereof.

bounde rounde aboute with strynges, from the top to the bottome, and sometyme painted with variable colours, with twoo or three hundred mē women, and children followyng it, with greate deuotion. And thus beyng reared vp, with hande kercheifes and flagges streamyng on the toppe, thei strawe the grounde aboute, binde greene boughes about it, sett vp Sommer Haules, Bowers, and Arbours hard by it. And then fall thei to banquet and feast, to leape and daunce aboute it, as the Heathen people did, at the dedication of their Idolles, whereof this is a perfect patterne or rather the thyng it self. I haue heard it credibly reported (and that viua voce) by menne of greate grauitie and reputation, that of fourtie, three score, or a hundred maides goyng to the Woode ouer night, there haue scarcely the third parte of them retourned home againe vndefiled.

The maner of bryngyng home their Maie poles.

Maie poles a patterne of the Heathen Idolles.

The fruite of Maie games.

These bee the fruites, whiche these cursed pastymes bryng forthe. Assuredly I thinke neither Iewes, nor Turckes, Sarasins, nor Pagans, nor any other people how wicked, or barbarous souer, haue euer vsed such Deuillish exercises as these: naie, thei would haue been ashamed, once to haue named them, muche lesse to haue vsed them. Yet wee that would bee Christians, thinke them not amisse. The Lorde forgiue vs, and remoue them from vs.

Spud. What is the maner of their Churche Ales, whiche you saie thei vse, for thei seeme wcouthe

couthe, and ſtraunge to myne eares:

¶ The maner of Churche Ales in Ailgna.

Philo.

THE maner of them is thus. In certaine Tounes where monken Bacchus beares the ſwaie, againſt Chriſtmas and Eaſter, Whitſondaie, or ſome other tyme, the Churche Wardens (for ſo thei call them) of euery Pariſh, with the conſent of the whole Pariſhe, prouide halfe a ſcore, or twentie quarters of Mault, wher of ſome thei buye of the Churche Stocke, and ſome is giuen them of the Pariſhioners themſelues, euery one conferryng ſomewhat, according to his abilitie, whiche Mault beeyng made into very ſtrong Ale or Beere, is ſette to ſale, either in the Churche, or ſome other place aſſigned to that purpoſe. Then when this Nippitatum, this huffecap (as thei call it) and this Nectar of life, is ſette abroche, well is he that can gette the ſoonest to it, and ſpend the moſte at it, for he that ſitteth the cloſeſt to it, and ſpendes the moſte at it, he is counted the godlieſt man of all the reſt, and moſte in Gods fauour, becauſe it is ſpent vppon his Churche forſoth: but who, either for want can not, or otherwiſe will not ſticke to it, he is counted one deſtitute, bothe of vertue and godlineſſe. In ſo muche, as you ſhall haue many poore men, make hard ſhifte for money to ſpende there-

The maner of Church-ales in Ailgna.

The filthieſt beaſt, the Godlieſt man

at. And good reason, for beeyng putte into this Corban, thei are p rswaded it is meritorious, and a good seruice to God In this kinde of practise, thei continue sixe weekes, a quarter of a yere yea, halfe a yere together, swillyng and gullyng night and daie, till thei bee as dronke as Rattes, and as blockishe as beastes.

Spud. Seyng thei haue so good vtteraunce, it should seeme thei haue good gaines. But I praie you, how doe thei bestowe that money, whiche is gotte thereby.

How the money is spent whiche is got by Churchales.

Philo. Oh, well I warraunt you, if all be true, whiche thei saie: for thei repaire their Churches, and Chappelles with it: thei buie bookes for seruice, Cuppes for the celebration of the Sacramentes, Surplesses for sir Jhon, and suche other necessaries. And thei maintaine other extraordinarie charges, in their Parishes besides. These bee their golden reasons, these bee their faire excuses, and these bee their pretensed allegations, whereby thei blinde the worlde, and conueigh them selues awaie inuisibly in a Cloude. But if thei daunce thus in a Nette, no doubte thei will bee espied.

Will the Lord haue his house build with maintenance of euil.

For if it were so, that thei bestowed it as thei saie, doe thei thinke, that the Lorde will haue his house builded with Dronkennesse, Gluttonie, and suche like abhomination? Must wee doe euill, that good maie come of it? Must wee build this house of Lime and Stone, with the desolation,

tion, and vtter ouerthrowe of his Spirituall houſe, cleanſed and waſhed in the precious blood of our Sauiour Jeſus Chriſte: But who ſeeth not, that thei beſtowe this money vpon nothyng leſſe, then in buildyng and repairyng of Churches and Oratories? For in moſte places, lye thei not like Swine coates: Their windowes rent, their doores broken, their walles fallen doume, their roofe all bare, and what not, out of order: Who ſeeth not the booke of God, rente, ragged, and all betorne, couered in duſte, ſo as this Epitaphe maie bee writ with ones finger vpon it, ecce nunc in puluere dormio: (Alas) beholde I ſleepe in duſte, and obliuion, not once ſcarce looked vppon, muche leſſe reade on, and the leaſt of all Preached vppon. And on the other ſide, who ſeeth not, (this I ſpeake but in waie of parentheſis) in the meane tyme, their owne houſes and Manſion places, are curiouſly builte, and ſumpteouſly adorned: Whiche plainly argueth, that thei rather beſtowe this Dronken gotte money, vppon prophane vſes, and their owne priuate affaires, then vpon the houſe of Praier, or the temple of God: And yet this their doyng is well liked of, and no man maie ſaie, blacke is their eye. For why? Thei doe all thynges well, and accordyng to good order, as thei ſaie. And when tyme commeth, like good accoumptauntes thei make their accoumptes, as pleaſe themſelues.

The decay of Churches, which are lacerat, rent & torne.

Sumpteouſneſſe of their owne Manſions.

Spud. Were it not better, and more conſonant

to the truthe, that euery one contribute somewhat, accoꝛdyng to his abilitie, to the maintenaunce of Templaries oꝛ Oꝛatoꝛies, then thus to maintaine them, by dꝛonken Churche Ales? As you saie thei doe?

Churches are to be maintained by mutuall contribution of euery one after his power.

Philo. It were muche better: and so we read, the Fathers of the old Testament, euery one after his abilitie, did impart somewhat, to the buildyng and restauration of the Tabernacle, which Moises erected to the Loꝛde. So, as in the ende, there was suche aboundaunce of all thynges, as the Artificers, consultyng with Moises, were glad to requeſt the people, to staie their liberalitie, foꝛ thei had moꝛe, then thei knewe what to do withall. These people made no dꝛonken churche Ales, to builde their edefice withall: notwithstãdyng, their impoꝛtable charges, and intollerable costes. But as their zeale was feruent, and verie commendable in bꝛyngyng to the Churche, so our zeale is moꝛe then frosen and blame woꝛthy, in detractyng from the Churche: and bestowyng it ypon Whoꝛedome, Dꝛonkennesse, Gluttonie Pꝛide, and suche like abhominations: GOD amende it.

Our zeale waxen colde and frosen, in respect of the zeale of the former world.

Spud. How doe thei solemnize their Feastes, and Wakesses there, and what oꝛder doe thei obserue in them?

¶ *The maner of keepyng of VVakesses, and Feastes in Ailgna.*

Philo.

Philonus.

THis is their order therein: Euery Toune, Pariſhe and Village, ſome at one tyme of the yere, ſome at an other (but ſo that euery one keepe his proper daie aſſigned, and appropriate to it ſelf, (whiche thei call their Wake daie) vſeth to make greate preparation, and ordenance for good cheare. To the whiche all their freendes and kinſfolkes farre and nere, are inuited, where is ſuche Gluttonie, ſuche Dronkennelſe, ſuche Saturitie and impletion vſed, as the like was neuer ſeen. In ſo muche, as the poore men, that beare the charges of theſe Feaſtes and Wakeſſes, are the poorer, and keepe the worſer houſes a long tyme after. And no maruaile, for many ſpend more at one of theſe Wakeſſes, thē in all the whole yere beſides. This makes many a one to thipple and pinche, to runne into debte and daunger, and finally, bringes many a one to vtter ruine and decaie.

Saturitie in feaſtes and wakeſſes.

The greate charges of Wakeſſes.

Spud. Would you not haue one freende to viſite an other, at certaine tymes of the yere?

Philo. I diſalowe it not, but muche commēde it. But why at one determinate daie, more then at an other (except buſineſſe vrged it) why ſhould one and theſame daie continue for euer, or bee diſtincte from other daies, by the name of a Wake daie? Why ſhould there bee more exceſſe of meates, and drinkes at that daie, then at an other? Why ſhould thei abſtaine from bodily labour

Againſt Wakes & feaſtes.

twoo or thre daies after, peraduenture, the whole Weeke, spendyng it in Dronkennesse, Whoredome, Gluttonie, and other filthy Sodomiticall exercises.

Spud. Seyng you allowe of one freend to visite an other, would you not haue them to congratulat their comming with some good chære?

Philo. Yes truely, but I allowe not of suche excesse of riott and superfluitie, as is there vsed. I think it conuenient for one freend to visite an other (at sometymes) as opportunitie and occasiõ shall offer it self, but wherefore should the whole Towne, Parishe, Village and Countrey, keepe one and the same daie, & make suche gluttonous feasts as thei doe? And therefore, in my opinion, thei are to no ende, except it be to drawe a greate frequencie of Whores, Theeues, and Verlettes together, to maiutaine Whoredome, Bawdrie, Gluttonie, Dronkennesse, Theft, Murther, Swearing, and all kinde of mischeefe and abhomination. For, these be the endes whereto these Feastes, and Wakesses doe tende, as farre as euer I could iudge.

Whereto Wakesses and feastes doe very aptly tende.

Spud. From whence sprang these Feasts and Wakesses first of all, can you tell?

Philo. I cannot tell, except from the Pagans and Heathen people, who when thei were assembled together, and had offred Sacrifices to their woodden Gods and blockish Idolles, made feastes and banquettes together before them, in ho-

From whence these annuall feasts and stationarie Wakesses had their beginnyng.

nour

nour and reuerence of them, and ſo appoincted the ſame yerely to bee obſerued in memoriall of them, for euer. But whence ſoeuer thei had their exordium, certaine it is, the Deuil was the Father of them, to drowne vs in perdition and deſtruction of bodie and ſoule: which God forfend.

Spud. As I remember, you ſpake of dauncing before, inferryng that the Sabaoth was greatly prophaned thereby: whereof I praie you ſhewe me your iudgement.

¶ *The horrible Vice of peſtiferous Dauncing, vſed in Ailgna.*

Philo.

DAuncing, as it is vſed (or rather abuſed) in theſe daies, is an introductiõ to whordome, a preparatiue to wantonneſſe, a prouocatiue to vncleanneſſe, and an introite to all kinde of leaudneſſe, rather then a pleaſant exerciſe to the mynd, or a wholſome practiſe for the bodie (as ſome liſt to cal it) yet notwithſtanding, in Ailgna, both men, women and children, are ſo ſkilfull in this laudable ſcience, as thei maie be thought nothing inferiour to Cinœdus, that proſtitute Ribauld, nor yet to Sardanapalus, that effeminat Harlet. Yea, thei are not aſhamed to erect Schooles of Dauncing, thinkyng it an ornament to their children, to be expert in this noble ſcience of Heathen deuilrie: and yet this people glorie of their Chriſtianitie and integritie of

Schooles of Dauncyng erected.

life. Indeede, verbo tenus Christiani boni vocitentur: But vita & moribus, Ethnicis, & paganis peiores inueniantur. *From the mouth outwarde, they maie bee saied to bee good Christians, but in life and maners, farre worser then the Heathen, or Pagans:* Whereof, if thei repent not and amende, it shall be easier for the lande of Sodoma and Gomorra at the day of Judgement, then for them.

Spud. I haue heard it saied, that dauncyng is bothe a recreation for the mynde, and also an exercise for the bodie, very wholsome, and not only that, but also, a meane wherby loue is acquired.

Dauncyng a pleasure to them that delight in vanities.

Philo. I will not muche denie, but being vsed in a meane, in tyme and place conuenient, it is a certaine solace or recreation to the myndes of suche as take pleasure in suche vanities, but it is no good reason to saie, some men take pleasure in a thyng, ergo, it is good, but the contrarie is rather true: For this is (basis & fundamentum veritatis) *a ground or foundation of truthe*, that whatsoeuer a carnall man with vncircumcised hart, either desireth, or taketh pleasure in, is most abhominable and wicked before God. As on the other side, what the spiritual man regenerat, and borne anewe in Christ, by the direction of God his spirite, desireth or taketh delight in, is good, and accordyng to the will of GOD. And seyng mans nature is too proclyue of it self to sinne, it hath no neede of allurementes and allections to

sinne,

ſinne, (as Dauncing is) but rather of reſtraintes and inhibitions frō the ſame, which are not there to be founde. For what clippyng, what cullyng, what kiſſyng and buſſyng, what fnouchyng and ſlabberyng one of an other, what filthie groping and vncleane handlyng is not practiſed euery where in theſe Dauncynges? Yea, the very deed and action it ſelf, whiche I will not name for offendyng chaſt eares, ſhall be purtrayed and ſhewed forthe in their bawdie geſtures of one to an other. All whiche, whether thei blowe vp Venus cole, or not, who is ſo blinde that ſeeth not? wherfore, let them not think that it is any recreation (whiche woorde is abuſiuely vſed to expreſſe the ioyes, or delightes of the minde, which ſignifieth a making again of that, which before was made) to the mynde of a good Chriſtian, but rather a corroſiue moſte ſharpe and nippyng. For ſeeyng that it is euill in it ſelf, it is not a thyng wherein a Chriſtian mans harte maie take any comforte.

What allurements to ſin, be in dauncyng.

Dauncyng no recreation, but a corroſiue to a good Chriſtian.

The onely ſummum bonum, wherein a true Chriſtians harte is recreated and comforted, is the meditation of the Paſſion of Jeſus Chriſte, the effuſion of his bloud, the remiſſion of ſinnes, and the cōtemplation of the ineffable ioyes and beatitudes after this life, prepared for the faithfull, in the bloud of Jeſus Chriſt. This is the only thyng, wherein a Chriſtian man ought to reioyce, and take delight in, al other pleaſures and delightes of this life ſet a parte, as amarulent

The onely thyng, wherin a good Chriſtian doeth delight.

and bitter, bryngyng for the fruite to eternall destructiō, but the other, to eternall life. And whereas thei conclude, it is a wholsome exercise for the bodie, the contrarie is most true, for I haue knowen diuers, that by the immoderate vse thereof, haue in short tyme become decrepit and lame, so remaining to their diyng day. Some haue broke their legges with skippyng, leapyng, turnyng and bawtyng, and some haue come by one hurte, some by an other, but neuer any came frō thence without some parte of his minde broken & lame, suche a wholsome exercise it is. But saie thei, it induceth loue, so I saie also, but what loue? truely a lustful loue, a venereous loue, a concupiscencious, bawdie and beastiall loue, suche as proceedeth from the stinking pump and lothsome sinck of carnall affection, and fleshly appetite, and not suche as distilleth from the bowelles of the hart, ingenerate by the spirite of God. Wherefore, I exhorte them in the bowelles of Jesus Christ to eschue not onely from euill, but also from all appearance of euill, as the Apostle willeth them, proceedyng from one vertue to an other, vntill thei growe to perfect men in Christ Jesus, knowyng that we must giue accountes at the daie of iudgement of euery minut and iot of tyme, from the first daie of our birth to the last houre of our death: for there is nothyng more precious, then tyme, which is giuen vs to glorifie God by good workes, and not to spend in luxurious exercises after

Dauncing no holsome exercise for the bodie.

What loue dauncyng procureth.

We must render accounts for tyme here lent vs.

after our owne fantaſies and delightes.

Spud. But I haue heard them affirme, that dauncyng is prouable by the worde of God: for (ſaie thei) did not the women come forthe of all the Cities of Iſraell to meete Kyng Saule? And Dauid returnyng from the ſlaughter of Goliah, with Pſalteries, Flutes, Tabrets, Cymballes, and other Muſicall Inſtrumentes, dauncyng and leapyng before them? Did not the Iſraelites hauyng paſſed ouer the redd Sea, bryng forthe their Inſtrumentes and daunced for ioy of their deliueraunce? Again, did thei not daunce before the golden Calfe, whiche thei had made, in Horeb or Sinai? Did not King Dauid daunce before the Arke of the Lord? Did not the Daughter of Iephtah daunce with Tabret and Harpe at the returne of her Father from the Fielde? Did not the women of the Iſraelites daunce commyng to viſite good Iudith? Did not the Damſell daunce before Kyng Herod? Did not Chriſt blame the people for their not dauncyng, when he ſaid: *We haue pyped vnto you, but you haue not daunced?* Saieth not Salomon: *There is a tyme to weepe, and a tyme to laugh, a tyme to mourne, and a tyme to daunce?* And doeth not the Prophet Dauid in many places of his Pſalmes commēd and commaunde dauncyng, and playyng vppon Inſtruments of Muſicke. Wherfore (for thus thei conclude) ſeyng theſe holy Fathers (whereof ſome were guided by the inſtinction of God his Spirite)

1. Samu. 18.

Exod. 15.

Exod. 32.

2. Samu. 6.

Iudic. 11.

Iudic. 15.

Math. 14.

Luke. 7.

Eccle. 3.

rite) haue not onely taught it in doctrine, but also expressed it in their examples of life, who may open his mouth once to speake against it.

No man without errours bothe in life and doctrine.

Philo. The Fathers as thei were menne, had their errors, and erred as men: for Hominis est errare, decipi & labi: *It is natural for mā to erre, to be deceiued, and to slide from the truth.* Therfore the Apostle saith: followe me in all thinges as I followe Christ: but to the intent that thei who perpend the Examples of the Fathers, and Scripture falsly wrested, to maintaine their deuilishe dauncynges withall, maie see their owne impietie and grosse ignoraunce discouered, I will compendiously set doune the true sence and meanyng of euery place, as thei haue cited them particularly. For the first: whereas thei saie that the women came forthe in daunces, with Timbrelles and Instrumentes of ioye to meete Dauid and Saule, I aske them for what cause thei did so: Was it for wantonnesse, or for very ioy of harte for their Victorie gotten ouer the Philistines their sworne Enemies: Was it in praise of God, or to stirre vp filthie lust in themselues, or for niceneslle onely, as our daunces be: Did men and women daunce together, as is now vsed to be doen: or rather was it not doen amongest women onely: for so saith the text, the women came forthe &c. But admit it were neither so, nor so, will thei conclude a generall rule, of a particuler example: It is no good reason to saie, suche and

1. Samu. 18. The first piller of dauncyng ouerthrowne.

suche

ſuche did ſo, therefore it is good, or wee maie doe ſo, but all thinges are to be paized in the balance of holy Scripture, and thereby to be allowed or diſalowed, accordyng to the meaning of the holy Ghoſt, who is onely to bee heard and obeyed in his worde.

No good cõſequent to ſay others did ſo, ergo, it is good, or wee maie doe the like.

The Iſraelitiſhe women hearyng of the fame of Dauid, and how he had killed their deadly enemie Goliah, came forthe to meete hym, playyng vppon Inſtrumentes, dauncyng and ſingyng ſonges of ioye and thankſgiuyng to the Lorde, who had giuen them victory, and deliuered them from the deadly hoſtilitie of hym, who ſought their deſtructiõ euery waie. Now, what maketh this, for our leaud, wanton, nice, and vbiquitarie dauncinges: for ſo I may call them, becauſe thei be vſed euery where: let the Godly iudge. Who ſeeth not rather that this example (let Cerberus and all other Helhoundes barke what thei liſt to the cõtrarie) cleane ouerthroweth them. Theirs was a Godly kind of dancyng in praiſe of God: ours a luſtfull, bawdie kinde of demeanour, in praiſe of our ſelues: theirs to ſhewe their inward ioye of mynde for the bleſſynges of God beſtowed vpon them, ours to ſhewe our actiuitie, agilitie, and curious nicitie, and to procure luſtfull loue, and ſuche like wickednelle infinite.

The difference betweene the dances of our Forefathers, and ours.

But to their ſeconde allegation: the Children (ſaie thei) of Iſrael dauncd beeyng deliuered out of the ſeruitude of Pharao, and hauyng paſſed

Their ſecond pillar ſhaken.

sed ouer the redd Sea: I graunt thei did so, and good cause thei had so to doe: For were thei not emancipate and set free from three greate calamities and extreame miseries: First, from the seruile bondage of Egipt, from the swoord of Pharao, who pursued the rereward of their hoste, and from the daunger of the red Sea, their enemies beyng ouerwhelmed in the same.

For these greate and inestimable benefites, and blessynges receiued at the handes of GOD, thei plaied vpon Instrumentes of Musicke, leaped, daunced, and sunge godlie songes vnto the Lorde, shewyng by these outwarde gestures, the inwarde ioye of their hartes and myndes. Now, what cõduceth this, for the allowaunce of our luxurious dauncynges? Is it not directly againste them? Thei daunced for ioye, in thankes to God, wee for vainglorie: thei for loue to God: wee for loue of our selues: Thei to shewe the interiour ioye of the minde, for God his blessynges heaped vpon them: We to shewe our concinnitie, dexteritie, and vaine curiositie in the same: Thei to stirr vp, and make them selues the apter to praise God: we to stirre vp carnall appetites, and fleshly motions: Thei to shewe their humilitie before God, and wee to shewe our Pride, bothe before God and the woorlde. But how so euer it bee, sure I am, their Dauncyng was not like ours, consistyng in Measures, Capers, Quauers, and I cã not tell what, for thei had no suche leasure in Egipt,

How the Israelites danced

gipt, to learne ſuche vaine curioſitie in that bau-die Schoole, for makyng of Bricke and Tiles. And notwithſtanding, it is ambiguous, whether this maie bee called a Dauncyng or not, at leaſt not like ours; but rather a certaine kinde of modeſt leapyng, ſkippyng, or mouyng of the bodie, to expreſſe the ioye of the minde, in praiſe of God as the man did, who beeyng healed by the power of our Sauiour Chriſt, walked in the Temple, leapyng, ſkippyng, and praiſyng God.

The daũcyng of our Forfathers may not be called a daũcyng, but rather a Godly triũphing, & reioycyng in harte for ioye.

Wee neuer read, that thei euer Daunced, but at ſome wonderfull portent, or ſtraunge Judgement of God, and therefore, made not a common practiſe of it, or a daiely occupation as it were, muche leſſe ſette vp Schooles of it, and frequentyng nothyng els night and daie, Sabaoth daie, and other, as wee doe.

But to the third reaſon: The Iſraelites Daunced before the Calfe in Horeb. And what then? Thei made a golden Calfe, and adored it, maie we therefore doe the like? Thei committed Idolatrie there, therefore is Idolatrie good, becauſe thei committed it? Adam diſobeyed God, and obeyed the Deuill: Is obedience therefore to the Deuill good, becauſe he did ſo?

Their third Reaſon examined.

Therefore, we muſt not take heede, what man hath doen heretofore, but what GOD hath commaunded in his woorde to bee doen, and that followe, euen to the death. But to bee ſhorte, as it is a friuilous thyng to ſaie, becauſe thei committed

Idolatrie,

Idolatrie, therefore maie we doe the like, so it is no lesse ridiculous to saie, because thei Daunced, therefore wee maie doe the same: For as it is not lawfull to commit Idolatrie, because thei did so, so is it not lawful to daunce, because thei daunced.

So that if this place inferre any thyng for Dauncyng, it inferreth that wee muste neuer Daunce, but before a golden Calfe, as thei did: but I thinke by this tyme, thei are ashamed of their Daunces: Therefore, of this place I needt to saie no more, giuyng them to note, that this their Dauncyng, in respecte of the ende thereof, was farre dissonaut from ours: for thei Daunced in honour of their Idoll, wee cleane contrarie, though neither the one nor the other, bee at any hande tollerable.

Their fourth reason.

Their fourthe reason. Did not Dauid daunce before the Arke, saie thei? Verie true: and this place (as the reste before) refelleth their customarie Dauncynges of men and women together moste excellently. For Dauid Daunced hymself alone, without either woman, or Musicall Instrumente, to effeminate the mynde. And this Dauncyng of Dauid was no vsuall thyng, nor frequēted euery daie, but that one tyme, and that in praise of God, for the deliueraunce of the Arke of God his Testamente, out of the handes of the Infidells, and Heathen people: The ioye of this holie Prophet was so vehemente, for this greate blessyng of God (suche a feruent zeale he bore to

the

the truthe) that he burst forthe into exteriour action, the more to induce others to praise God also. Would God wee would Daunce as Dauid Daunced here, for the deliuerie of his alsauyng worde, out of the handes of that Italian Philistine and archenemie of all truthe, the Pope of Rome, for in this respect I would make one to daunce, to leape, to skippe, to triumphe, and reioyce as Dauid did before the Arke. By this I truste, any indifferent man seeth, that by this place, thei gaine as muche for the maintenaunce of their leude dauncynges, and baudie chorusses, as thei did by cityng the former places, that is iuste nothyng at all, whiche thei maie put in their eyes, and see neuer the worse.

Why Dauid daunced before the Arke.

Their fift reason. Did not Ieptath his daughter meete her father, when he came from warre, dauncyng before him, and plaiyng vpon Instrutes of ioy. Ieptath goyng forthe to warre against the Amonites, promised the Lorde (makyng a rashe vowe) that if it would please his Maiestie, to giue hym victorie ouer his enemies, he would sacrifice the first liuyng thyng, that should meete hym from his house: It pleased God that his sole daughter and heire, hearyng of her fathers prosperous retourne (as the maner of the Countrey was) ranne forthe to meete her Father, plaiyng vpon Instrumentes, in praise of God, and dauncing before him for ioye. Now, what proueth this for their Daunces? Truely, it ouerthroweth thē,

Their fift reason examined.

if it be well considered: For first, wee reade that she did this but once, wee daylie: she in praise of God, wee in praise of our selues: she for ioye of her Fathers good successe, we to sterre vp filthie and vncleane motions: she with a virginall grauitie, we with a babish leuitie: she in comely maner, we in bawdie gesture. And moreouer, this sheweth, that women are to daunce by themselues (if thei will nedes daunce) and men by themselues, for so importeth the text, making no mention of any other her collegues, or Companions dauncyng with her.

Wherefore and how the Daughter of Iephtha dauced.

Their sixt Reason. Iudith. cap. 15

Their sixt Reason: Did not the Israelitishe women daunce before Iudith, comming to visite her? I graunt thei did so: the storie is thus.

Holofernes, opposing hymselfe against the Israelites, the chosen people of God, and intending to ouerthrow them, and to blot out their remembraunce for euer from vnder heauen, assembled a huge power, and besieged them on euery side. The Israelites, seeyng themselues circumualled about, and in great daunger on eache side, suborned good Iudith, a vertuous Godly woman (for without some stratagem, or pollicie wrought, it was vnpossible for them in the eyes of the world to haue escaped) to repaire to Holofernes, and by some meanes or other to worke his destruction: who guided by the hande of God, attempted the thyng and brought it happely to passe. For she cut of his head with his owne Fauchine, wrap-

Iudith cutteth of the head of Holofernes.

ping

pyng his bodie in the Canopie, wherein he laie ſleepyng, poſſeſt as he was with the Spirite of Dzunkennelſe: this doen, the Women of Iſraell came together, and went to viſite this worthie woman, and to congratulate her proſperous ſucceſſe, with Inſtrumentes of Muſicke, ſinging of Godly ſonges, and dauncyng for ioye, in honor and praiſe to God, for this greate victorie obtained. Now, who ſeeth not, that theſe wome ſang, daunced, and plaied vpon Inſtruments in praiſe of God, and not for any other leaudneſſe, or wantonneſſe, as commonly the worlde doeth now adaies. This alſo ouerthroweth the dauncynges of Men and Women together in one company: for though there was an infinite number of people by, yet the Text ſaieth, there daunced none but onely Women, whiche plainly argueth the vnlawfulneſſe of it in reſpect of Man. And this beeyng but a particular fact of a ſorte of impzudent Women, ſhall we drawe it into example of life, and thinke it lawfull or good, becauſe they did practiſe it? It was a cuſtome in thoſe daies, when GOD had powred forth any notable bleſſyng vpon his people from his Heauenly Conſiſtorie, the people in honour, praiſe, and thankſgiuyng to God for them, would plaie vppon their Inſtruments, ſing Godly ſonges, daunce, leape, ſkippe, and triumph, ſhewyng forthe the ioye of their mindes, with their thankfulneſſe to God, by all exteriour geſtures that thei could deuiſe.

The vnlawfulneſſe of dauncyng of men and women together

A cuſtome daunce in praiſe of God

Whiche kinde of thankfull dauncyng, or ſpirituall reioycyng, would God we would followe, leauyng all other wanton dauncyng to their father the Deuill.

Their ſeuenth Reaſon.

Their ſeuenth Reaſon: Did not (quoth thei) the Damoſell daunce before King Herod, when the head of Ihon Baptiſt was cut of? She daunced indeede: And herein thei maie ſee the fruit of dauncing, what goodneſſe it bryngeth. For, was not this the cauſe of the beheaddyng of Ihon the Baptiſt? See whether Dauncyng, ſtirreth not vp luſt and inflameth the mynde. For, if Herode with ſeeyng her daunce, was ſo inflamed in her loue, and rauiſhed in her behauiour, that he promiſed her, to giue her whatſoeuer ſhe would deſire, though it were half of his Empire or Kyngdome, what would he haue been, if he had daunced with her? And what are thoſe that daunce with them, hand in hand, cheeke by cheeke, with buſſyng and kiſſyng, ſlabberyng and ſmearyng, moſt beaſtly to beholde? In ſo muche, as I haue heard many impudently ſaie, that thei haue choſen their wiues, and wiues their houſbandes by Dauncyng: whiche plainly proueth the wickednesſe of it.

Dauncyng ſtirreth vp luſt.

Their eight Reaſon. Luke. 7.

Their eight Reaſon: Did not Chriſt rebuke the people, for not dauncing, ſaiyng: *Wee haue pyped vnto you, but you haue not daunced.* Thei maie as well conclude, that Chriſt in this place was a Pyper, or a Minſtrell, as that he allowed

of

of Daundyng, or repꝛoued them, foꝛ not exerciſing the ſame. This is a Metaphoꝛicall, oꝛ Allegoꝛicall kinde of ſpeache, wherein our Sauiour Chꝛiſte, goeth about to repꝛoue and checke the ſtifneckedneſſe, the rebellion, and pertinacious contumacie of the Scribes and Pharizes, who were neither moued to receiue the glad tidings of the Goſpell by the auſteritie of Ihon the Baptiſt, who came pꝛeachyng vnto them the doctrine of repentaunce, in mournyng ſoꝛte: neither yet at the pꝛeachyng of our Sauiour hymſelf, bꝛeakyng vnto them the pure Ambroſia, the Cœleſtiall Manna, the woꝛd of life in ioyfull and gladſome maner.

The more thē obdurat hardneſſe of the Iewes.

Ihon the Baptiſt, he piped vnto them, that is, he pꝛeached vnto thē, auſteritie of life, to mourne foꝛ their ſinnes, to repent, to faſt, pꝛaie, and ſuche like.

Our Sauiour Chꝛiſt he piped, that is, pꝛeached vnto them the glad and comfoꝛtable tidinges of the Goſpell: yet at neither of theſe kinde of concions, thei were any whit moued, either to imbꝛace Chꝛiſt, oꝛ his Goſpell. Wheꝛefoꝛe, he ſharply rebuked them, by a ſimilitude of fooliſhe Childꝛen ſittyng in the Market place, and pyping vnto them that would not daunce. This is the true vndoubted ſence of this place, whiche, whether it ouerthꝛowe not all kinde of leaude daunceyng (at leaſt maketh nothyng foꝛ them) allowing a certaine kinde of ſpirituall dauncing,

and reioyſing of the harte vnto God (that I may ſuſpende my owne iudgement) let wiſe men determine.

Eccle.3. Their nineth Reaſon.

Their nineth Reaſon: Saieth not Salomon: *There is a tyme to weepe, and a tyme to langh, a tyme to mourne, and a tyme to dãnce?* This place is directly againſt their vſuall kinde of dauncyng. For, ſaieth not the Text, there is a tyme, meanyng, ſometyme, now and then, as the Iſraelites did in praiſe to God, whẽ any notable thing happened vnto them, and not euery daie and howeer as we doe, makyng an occupation of it, neuer leauyng it, vntill it leaue vs. But, what and if Salomon ſpeaketh here of a certaine kinde of ſpirituall dauncyng, and reioycing of the harte in praiſe to God? This is eaſily gathered by the circumſtaunces of the place, but ſpecially by the ſentẽce precedent (vz. there is a time to mourne, & a time to daunce, &c.) that is, a time to mourne for our ſinnes, and a tyme to daunce or reioyce, for the vnſpeakable treaſures purchaſed vnto vs by the death and paſſion of Jeſus Chriſt. How much this place maketh for defence of their nocturnall, diuturnall, wanton, leaud, and laſciuious dauncynges (if it bee cenſured in the imparciall ballaunce of true iudgement) all the world maie ſee and iudge. And now to draw to an end, I wil come vnto their vltimũ refugium, that is: Doeth not Dauid bothe commende, and alſo commaund dauncyng and playyng vppon Inſtrumentes in

Salomõ meaneth a certain kinde of a ſpirituall dauncing or reioycing of the harte.

Their vltimũ refugium.

diuers

diuers of his Pſalmes. In all thoſe places, the Prophet ſpeaketh of a certaine kinde of ſpirituall dauncyng and reioycing of the harte in the Lorde, for his graces and benefites in mercie beſtowed vpon vs. This is the true kinde of dauncyng, which the worde of God doeth allowe of in any place, and not that wee ſhould trippe like Rammes, ſkippe like Goates, & leape like mad men. For, to that ende our feete were not giuen vs, but rather to repreſent the Image of God in vs, to keepe companie with the Angelles, and to glorifie our heauenly Father through good workes. Why our feet were giuen vs

Spud. Doe you condemne all kinde of dauncyng, as wicked and prophane?

Philo. All leaud, wanton, and laſciuious dauncyng in publique aſſemblies and conuenticles, without reſpect either of ſex, kinde, tyme, place, perſon, or any thyng els, I by the warrant of the worde of God, doe vtterly condemne: But that kinde of dauncyng whiche is vſed to praiſe and laude the name of God withall (as were the dauces of the people of the former world) either priuatly or publiquely is at no hande to be diſallowed, but rather to be greatly commended. For if it be vſed for mans comfort, recreation, and Godly pleaſure priuatly (euery ſex diſtincted by thē ſelues) whether with Muſicke, or otherwiſe, it can not bee but a very tollerable exercyſe, beyng vſed moderatly, and in the feare of GOD. And What dauncyng is condemned by the worde of God.

thus, though I condemne all filthie, luxurious, and vncleane dauncyng, yet I condemne not all kinde of dauncing generally. For certaine it is, the exercise it self, in it owne nature, qualitie and proprietie, though to some it is lawfull, to other some vnlawfull in diuers respectes, is both auncient and generall, hauyng been vsed euer in all ages, as well of the Godly, as of the wicked, almost from the beginnyng. Wherefore, when I condemne the same in some, my meanyng is, in respect of the manifolde abuses thereof. And in my iudgement, as it is vsed now adaies, an Occupation beyng made of it, and a continuall exercise, without any difference or respect had either to tyme, person, sex, or place, in publique assemblies, and frequencies of people, with suche beastly slabberinges, kissings, and smouchings, with other filthie gestures and misdemeanours therein accustomed, it is as vnpossible to be vsed without doyng of infinite hurte, as it is for a naked man to lye in the middest of a hot burnyng fire, and not to burne. But these abuses with other the like (as there be legions mo in it) beyng cut of from the exercise it self, the thing it self remaineth more tollerable in some respectes. Or els, if our daunces tended, as I haue saied, to the settyng forthe of God his glorie (as the daunces vsed in peter tyme did) to draw others to pietie and sanctitie of life, and to praise and reioycyng in God, to recreat the mynd oppressed with some

great

greate toyle, or labour, taken in true vertue and godlineſſe, I would not (beyng doen in the feare of God, men by themſelues, and women by themſelues, for els it is not poſſible to be without ſin) muche gainſtand it. But I ſee the contrarie is euery where vſed to the great diſhonour of God, and corruption of good maners, whiche God amende.

Why men ſhould dauce by themſelues and women by themſelues.

Spud. And wherefore would you haue men to daunce by themſelues, & women by themſelues?

Philo. Becauſe it is without all doubt, a prouocation to luſt and venery, and the fire of luſt once conceiued (by ſome irruption or other) burſteth forthe into open action of Whoredome and Fornication. And therfore a certaine godly Father ſaied well: Omnis ſaltus in chorea, eſt ſaltus in profundum inferni, *Euery leape or skippe in daunce, is a leape toward Hell.* Yet not withſtandyng, in Ailgna it is counted a vertue, and an ornament to a man, yea, and the onely waie to attaine to promotion and aduauncement, as experience teacheth.

Spud. Notwithſtandyng, for my further inſtruction, I praie you ſhewe me what Fathers and Counceles haue iudged of it, and what thei haue writ and decreed againſt it?

Philo. If I ſhould goe forthe to ſhewe all the inuectiues of Fathers, all the decrees of Counceles, and al the places of holy Scripture againſt the ſame, I ſhould neuer make an ende: where-

Testimonies of Fathers, Councelles, and Writers against daūcyng.

fore, of many I will select a fewe, hoppyng that thei will suffice any reasonable man.

Eccle. 13.

Syrach saieth: Frequent not the company of a woman that is a Singer or a Dauncer, neither heare her, least thou bee intrapped in her craftinesse.

Math. 4.

Chrisostome, dilatyng vpon Mathew, saieth: In euery daunce, the Deuill dauncethe by for cōpanie, though not visible to the eye, yet palpable to the mynde.

Theophilus, wrytyng vppon Marke the sixt Chapter, saieth: Mira collusio saltat per puellam Diabolus. *There is a wonderfull deceite, for the Deuill daunceth amongest them for companie.*

Augustine.

Augustine, writyng vpon the thirtie and two Psalme, saieth: It is better to digge all the Sabaoth daie, then to daunce.

Erasmus.

Erasmus in his Booke, de contemptu Mundi, saieth: Whose mynde is so well disposed, so stable, or well setled, whiche these wanton dauncees, with swingyng of armes, kickyng of legs, playyng vpō Instruments, and such like, would not be ouercome and corrupt. Wherefore saieth he, as thou desirest thine owne credite, and welfare, eschewe these scrabbed and scruuie company of Dauncers.

Ludouicus Viues.

Ludouicus Viues, saieth: Amongest all pleasures, dauncing and voluptuousnesse is the kingdome of Venus, & the Empire of Cupid: wherefore, saieth he: it were better for thee to staie at

home, and to breake either a legge, or an arme of thy bodie, then to breake the legges and armes of thy mynde and ſoule, as thou doeſt in filthie ſeruile dauncynges. And as in all Feaſtes and Paſtymes, Dauncyng is the laſt, ſo it is the extreame of all other vice. And againe, there were (ſaieth he) from farre Countreis, certaine men brought into our partes of the world, who when thei ſaw men daunce, ranne awaie, meruellouſly afraied, cryng out and thinkyng them to haue been mad. And no marueile, for who ſeyng them leape like Squirrilles, ſkippe like Hindes, and trippe like Goates as thei doe, if he neuer ſawe any before, would not thinke them either mad, or els poſſeſt with ſome Furie. Dauncers thought to be mad men.

Bullinger, paraphraſtyng vpon Mathew 14. ſaieth: After feaſtyng, ſwillyng and gullyng, commeth Dauncyng, the roote of all filthineſſe and vncleanneſſe. Bullinger.

Maiſter Caluin, writyng vppon Iob, Ser. 8. Cap. 12. calleth Dauncyng the cheefe miſcheefe of all miſcheefes: ſaiyng, there bee ſuche vnchaſt geſtures in it, as are nothyng els, but inticementes to Whoredome. Caluin.

Marlorate, vpon Mathew, ſaith: Whoſoeuer hath any care either of honeſtie, ſobrietie, or grauitie, haue long ſince bad adieu to all filthie daſicyng.

No man (ſaieth a certaine Heathen Writer) if he be ſober daunceth, except he be mad.

Saluſtius,

Salustius. Salustius, commendyng Sempronia that renowmed Whore, for many goodly giftes, condemneth her for her ouer great skil in dauncing: concludyng, that dauncyng is the Instrument of Lecherie.

Cicero. Cicero, saith: A good man would not daunce in open assemblies, though he might by it get infinite treasure.

The Councell of Laodecea decreed, that it should not be lawfull for any Christian to daūce at Mariages, or at any sollemne Feast.

In an other Councell it was enacted, that no man should daunce at any Mariage, nor yet at any other tyme.

The Emperour Iustinian decreed, that for no respect in Feastes or Assemblies, there should be any Dauncyng, for feare of corruptyng the beholders, and inticyng men to sinne.

All Writers bothe holy & prophane against dauncyng. Thus you maie see, bothe Scripture, Councelles and Fathers, holy and prophane, Heathen and other, euen all in generall, haue detested and abhorred this filthie dauncing, as the quauemire or plashe of all abhomination: and therefore, it is no exercise for any Christians to followe: For it stirreth vp the motions of the flesh, it inducth lust, it inferreth bawdrie, affoordeth ribaldrie, maintaineth wantonnesse, and ministreth oyle to the stinkyng Lampe of deceitfull Pryde: and in summa, nourisheth a worlde of wickednesse and sinne.

Dauncyng a worde of sin.

Spud.

Spud. Now that the wickednes of it, is ſo manifeſtly ſhewed, that no man can denye it, I pray you ſhewe me who inuented this noble ſcience, or from whence ſprang it?

Who inuented dauncyng and from whō it ſprang.

Philo Hereof, there be ſundrie and diuers opinions: for ſome holde an opinion (and very likely) that it ſprang from the Heathen Idolatrous Pagans and Infidelles, who hauyng offered vp their Sacrifices and Holocaukes to their falſe Gods, in reuerence of them, and for ioye of their ſo doing, vſed to daunce, leape, and ſkippe before them. And this maie bee proued by the Iſraelites themſelues, who hauyng ſeene and learned the ſame practiſe in Egipt, feared not to imitate the like in the Wilderneſſe of Horeb. Some again, ſuppoſe that Pyrrhus one of Sibils Prieſtes deuiſed it in Creet. Others holde that the Prieſts of Mars, who in Rome were had in great eſtimatiō for their dexteritie in dauncyng, inuented it. Others think that one Hiero a truculent and bloudie Tirant in Sicilia, who to ſett vp his tyrannie the more, inhibited the people to ſpeake one to an other, for feare of Inſurrections and Commotions in his kyngdome, was the occaſion of the inuentyng thereof: for when the Sicilians ſawe that they might not vnder paine of deathe one ſpeake to an other, thei inuented dauncing to expreſſe the inwarde meanyng and intentions of the minde, by outwarde becks, and exteriour geſtures of the bodie, whiche vſe afterwarde grewe

A Suppoſall who inuēted dauncyng.

into

into custome, & now into nature. But what soeuer men say of it, or frō whence soeuer it sprang, S. Chrisostome saieth plainly (to whom I willingly subscribe) that it sprang from the teates of the Deuilles breast, from whence all mischeefe els doeth flowe. Therefore to conclude, if of the Egges of a Cokatrice, maie be made good meat for man to eate, and if of the Webb of a Spider, can be made good cloth for mans body to weare, then maie it be proued that Dauncyng is good, and an exercise fit for a Christian man to follow, but not before. Wherefore, God of his mercie take it awaie from vs.

Vnpossible that daūcing should bee good.

Spud. What saie you of Musicke, is it not a laudable science?

¶ *Of Musicke in Ailgna, and how it allureth to vanitie.*

Philo.

I Saie of Musicke, as Plato, Aristotle, Galen, and many others haue said of it, that it is very ill for yong heades, for a certaine kinde of smooth sweetnesse in it, alluring the auditorie to effeminacie, pusillanimitie, and lothsomnesse of life, muche like vnto Honey: for as Honey and suche other sweete Conserues receiued into the stomacke, doth delight at the first, but afterward maketh the stomacke quasie, and vnable to receiue meate of hard digesture. So sweete Musicke, at the first delighteth the eares, but afterward

A comparison betwixt honey and musicke.

ward corrupteth and deprayeth the mynde, maketh it quaſie, and inclined to all licentiouſneſſe of life whatſoeuer. And right as good edges are not ſharpned (but obtuſed) by beyng whetted vpon ſoft Stones, ſo good wittes by hearyng of ſoft Muſicke, are rather dulled then ſharpned, and made apt to all wantonneſſe and ſinne. And therfore, Writers affirme Sappho to haue been expert in Muſicke, and therefore Whorifhe. Wittes dulled by Muſicke.

Tytus Maximius ſaieth: The bryngyng in of Muſicke, was a cup of poyſon to all the worlde. Authors, of the bringyng in of Muſick.

Clytomachus, If he euer heard any talkyng of Loue, or playyng of Muſicall Inſtrumentes, would runne his waie and bidde them farewell.

Plutarchus, complaineth of Muſicke, & ſaith, that it doeth rather femenine the mynde as pyckes vnto vice, then conduce to godlines as ſpurres vnto Vertue.

Pythagoras, condemnes them for fooles, and bequeathes them a Cloke bagge, that meaſure Muſicke by ſound and eare. Thus you heare the iudgement of the wiſe, concernyng Muſicke, now iudge thereof as you liſt your ſelf.

Spud. I haue heard it ſaied, (and I thought it very true) that Muſicke doeth delight both man and beaſt, reuiueth the Spirites, comforteth the harte, and maketh it apter to the ſeruice of God.

Philo. I graūt Muſick is a good gift of God, and that it delighteth bothe man and beaſt, reuiueth the ſpirits, comforteth the hart, and maketh it Muſicke the good gift of God.

it rediet to serue God, and therefore did Dauid bothe vse Musicke hymselfe, and also commende the vse of it to his posteritie (and beeyng vsed to that ende, for mans priuat recreation, Musick is very laudable.) But beeyng vsed in publique assemblies and priuate conuenticles, as a directorie to filthie Dauncyng, thoughe the sweete harmonie and smoothe melodie thereof, it estraungeth the mynde, stirreth vp filthie lust, womanisheth the mynde, rauisheth the harte, enflameth concupiscence, and bryngeth in vncleannesse. But if Musick were vsed openly (as I haue said) to the praise and glorie of God, as our Fathers vsed it, and as was intended by it at the first, or priuatly in a mans secrete Chamber or house for his owne solace and comforte, to driue awaie the fantasies of idle thoughtes, solicitude, care, sorrowe, and suche other perturbations and molestations of the mynde, the onely endes whereto true Musicke tends, it were very commendable and tollerable. If Musicke were thus vsed, it would comforte man wonderfully, and moue his harte to serue God the better: but beyng vsed as it is, it corrupteth good myndes, maketh them womannishe, and inclined to all kinde of Whordome and mischeefe.

Of Musicke in publique assemblies, and conuenticles.

How Musicke were tollerable & good.

Spud. What saie you then of Musitions and Minstrelles, who liue onely vpon the same arte?

Philo. I thinke that all good Minstrelles, sober and chast Musitions (speakyng of suche mē-

kin

ken ſockettes, and baudie Paraſites as raunge the Countries, rimyng and ſingyng of vncleane corrupte, and filthie ſonges in Tauernes, Ale houſes, Innes, and other publique aſſemblies) maie Daunce the wilde Woois, through a Needles eye. For how ſhould thei beare chaſte mindes, ſeeyng that their exercise is the pathwaie to all vncleanneſſe. There is no Ship, ſo balanced with maſſie matter, as their heades are fraught with all kinde of baudie ſonges, filthie Ballades and ſcurrile Rimes, ſeruyng for euery purpoſe, and for euery companie.

The ſcarſitie of good Muſition and Minſtrelles.

The marchãdiſe of Minſtrelles, and Muſitions.

As for example, who bee more baudie then thei? Who vncleaner then thei? Who more licentious, and looſe minded? Who more inconcinẽt then thei? And briefly, who more inclined to all kinde of inſolencie, and leudneſſe then thei? Wherefore, if you would haue your ſonne, ſofte, womanniſhe, vncleane, ſmothe mouthed, affected to baudrie, ſcurrilitie, filthie Rimes, and vnſemely talkyng: briefly, if you would haue hym, as it were tranſlatured into a woman, or worſe, and inclined to all kinde of Whoredome, and abhomination, ſett hym to Dauncyng ſchoole, and to learne Muſicke, and then ſhall you not faile of your purpoſe. And if you would haue your daughter Whoriſhe, baudie, and vncleane, and a filthie ſpeaker, and ſuche like, bryng her vp in Muſicke and Dauncyng, and my life for yours, you haue wone the goale.

The wickednesſe of Muſitions and Minſtrelles.

How to haue children learned in all wickedneſſe.

And yet notwithſtandyng, it were better (in reſpecte of worldly acceptation) to bee a Piper, or a baudie Minſtrell, then a deuine, for the one is loued for his Ribauldrie, the other hated for his grauitie, wiſedome, and ſobrietie. Euery Toune, Citee, and Countrey, is full of theſe Minſtrelles to pipe vp a Daunce to the Deuill, but of Diuines, ſo fewe there bee as any maie hardly bee ſeen.

The ſcarcitie of Diuines.

But ſome of them will replie and ſaie, what ſir? We haue licenſes from Juſtices of ỹ Peace, to Pipe, and vſe our Minſtrelſie to our beſt commoditie? Curſed bee thoſe licenſes, whiche licenſe any manne to gett his liuyng, with the deſtruction of many thouſandes.

But haue you a Licence from the Arche Juſtice Chriſt Jeſus? If you haue ſo, you maie bee glad, if you haue not, (for the worde of God is againſt your vngodlie exerciſes, and condemneth them to Hell) then maie you as Rogues, Extrauagantes, and Straglers, be arreſted of the high Juſtice Chriſte Jeſus, notwithſtandyng your pretenſed Licences of yearthly men. Who ſhall ſtande betwirte you, and the Juſtice of God, at the daie of Judgemente? Who ſhall excuſe you, for drawyng ſo many thouſandes to hell? Shall the Juſtices of Peace? Shall their Licenſes? Oh no: For, neither ought thei to graunt any Licenſes to any, to dooe hurte with all, neither (if thei would) ought any to take them.

Licences graunted to Muſitions & Minſtrelles to exerciſe their miſterie or faeultie of miſchiefe.

No licences to doe hurte withall are to be graunted.

Giue

Giue ouer therefore your Occupations, you Pipers, you Fidlers, you Minſtrelles, and you Muſitions, you Drummers, you Tabretters, you Fluters, and all other of that wicked brood, for the blood of all thoſe, whom you drawe to deſtruction, through your prouocations, and inticyng allurementes, ſhall bee powred vpon your heades, at the daie of Iudgement: But hereof enough, and perchaunce more then will like their humours.

A Caueat to Muſitions, Minſtrelles & all others of that ſtampe.

Spud. Is it not lawfull vpon the Sabbaoth daie, to plaie at Dice, Cardes, Tables, Boules, Tenniſſe, and ſuche other pleaſaunte exerciſes, wherein man taketh plaſure and delight?

Cardes, Dice, Tables, Tenniſſe, Boules, and other exerciſes, vſed vnlawfully in Ailgna.

Philoponus.

These bee no Sabbaothlike exerciſes, for any Chriſtian man to followe any daie at all, muche leſſe vpon the Sabbaoth daie, whiche the Lorde would haue to bee conſecrate to hym ſelf, and to bee ſpente in holie and godlie exerciſes, accordyng to his will. As for Cardes, Dice, Tables, Boules, Tenniſſe, and ſuche like, thei are Furta officioſa, a certaine kind of ſmothe deceiptfull, and ſleightie Theſte, whereby many a one is ſpoiled of all that euer he hath, ſometymes of his life withall, yea, of bodie and ſoule for

Exerciſes vnlawfull vpon the Sabbaoth daie.

Furta officioſa.

euer: And yet (more is the pitie) theſe be the onely exerciſes vſed in euery mans houſe, al the yere throughout. But eſpecially in Chriſtmas time there is nothyng els vſed but Cardes, Dice, Tables, Maſkyng, Mummyng, bowling, and ſuche like fooleries. And the reaſon is, thei think thei haue a Commiſſion and prerogatiue that tyme, to doe what thei liſt, and to followe what vanitie thei will. But (alas) doe thei thinke that thei are priuiledged at that tyme, to doe euill? the holier the time is (if one time were holier then an other, as it is not) the holier ought their exerciſes to bee. Can any tyme diſpence with them or giue them libertie to ſinne? No, no: the ſoule which ſinneth ſhall dye, at what tyme ſoeuer it offendeth. But what will thei ſaie? Is it not Chriſtmas? Muſt we not be merie? truth it is: we ought both then, and at all tymes beſides to be merie in the Lord, but not otherwiſe, not to ſwil and gul more that tyme then at any other tyme: not to lauiſhe forth more at that tyme, then at any other tymes. But the true celebration of the Feaſt of Chriſtmas is, to meditate (and as it were to ruminate in the ſecrete cogitations of our myndes) vpon the incarnation and birthe of Jeſus Chriſt God and man: not onely that tyme, but all the tymes and daies of our life, and to ſhewe our ſelues thankfull to his Maieſtie for the ſame. Notwithſtandyng, who is ſo ignorant, that more miſcheef is that tyme committed then in al the yere beſides?

All wicked games vſed in Chriſtmas tyme.

No tyme priuiledged a man to ſinne.

The true keeping of chriſtmas.

What

What Maſkyng and Mummyng, whereby Robberie, Whoredome, and ſometime Murther is committed: what Dicyng and Carding, what eating and drinking, what banqueting and feaſtyng is then vſed more then in all the yeare beſides: to the great diſhonour of God, and impouerishyng of the Realme.

Wickedneſſe in Chriſtmas.

Spud. Is it not lawfull for one Chriſtian to plaie with an other at any kinde of game, or to winne his money, if he can?

Philo. To plaie at Tables, Cardes, Dice, Bowles, or the like (though a good Chriſtiã man will not ſo idely, and vainely ſpende his golden daies) one Chriſtian with an other, for their priuate recreations, after ſome oppreſſion of ſtudie, to driue awaie fantaſies, and ſuche like, I doubt not, but thei may, vſing it moderatly, with intermiſſion, and in the feare of God: But to plaie for lucre of gaine, and for deſire onely of his Brothers ſubſtance (rather then for any other cauſe) it is at no hande lawfull, or to be ſuffered.

Vnlawful for one Chriſtian to plaie with an other to winne his money.

For as it is not lawfull to robbe, ſteale, and purloine by deceite, or ſlaight, ſo is it not lawfull to get thy Brothers goodes from hym, by Cardyng, Dicyng, Tablyng, Bowlyng, or any other kind of theft, for theſe Games are no better, nay, worſer then open theft, for open theft euery man can beware of, but this beyng a craftie politicke theft, and commonly doen vnder pretence of Freendſhip, fewe, or none at all can beware of

it. The Commaundement ſaieth, thou ſhalt not couet, nor deſire any thing that belongeth to thy Neighbour. Now, it is manifeſt, that thoſe that plaie for money, not onely couet their Brothers money, but alſo vſe craft, falſhood, and deceite, to winne the ſame.

The Apoſtle, forbiddeth vs to vſe deceipt in bargainyng, in buying, or ſellyng: Muche leſſe then ought we to vſe deceipt in Gamyng.

A rule to reſtraine vnlawfull gamyng.

Our Sauiour Chriſt biddeth euery man, doe to an other, as he would an other ſhould doe vnto hym. Whiche rule, if it were duely obſerued, were ſufficient to withdrawe men bothe from all kinde of gaming, and alſo from al kinde of indirect, and vniuſt dealyng. For, as thou wouldeſt not that an other man ſhould winne thy money, ſo thou oughteſt not to deſire the winning of his, for thou muſt doe as thou wouldeſt be doen by.

Spud. If gamyng for money be ſo vnlawfull, wherefore are there gamyng houſes, and places appointed for maintenaunce of the ſame?

Philo. That excuſeth not the fault, but aggrauateth it rather. And truely great pitie it is, that theſe Brothell houſes (for ſo I call all Gamyng houſes) are ſuffered as thei be. For, are they not the very Seminaries, and nurſeries of all kinde of abhomination, whatſoeuer harte can thinke, or tongue expreſſe. And therefore, I marueile that thoſe who keepe & maintaine theſe gaming houſes, can euer haue light hartes, or once looke

Gaming houſes with their wickedneſſe.

vp

vp towardes Heauen, that not onely ſuffer this manifeſt theft in their houſes (for gamyng is no better) but alſo maintaine and nourith the ſame.

The Apoſtle ſaith: Not onely thei that doe euill, digni ſunt morte, *are worthie of death*, but alſo, qui conſentiunt facientibus, *thoſe who conſent to them that doe it*. Call to mynd then what euilles come of this wicked exercife I beſeeche you. For, doeth not ſwearyng, tearyng, and blaſphemyng of the name of God: Doeth not ſtinkyng Whoredome, Theft, Robberie, Deceipt, Fraude, Coſenage, Fightyng, Quarreling, and ſometymes Murder: Doeth not Pride, Rapine, Drunkenneſſe, Beggerie: and in fine, a ſhamefull ende followe it, as the ſhadowe doeth follow the bodie: Wherefore, I will not doubte to call theſe Gamyng houſes, the Slaughter houſes, the Shambles, or Block houſes of the Deuill, wherin he butchereth Chriſtiã mens ſoules infinite waies, god knoweth, the Lord ſuppreſſe the.

Spud. Were there euer any Lawes made againſt the inordinate abuſe hereof, or haue the Godly in any age miſliked it?

Lawes and ſanctions diuulgat againſt gaming.

Philo. In all ages and tymes, bothe the Godly ſober Chriſtians haue deteſted it, and holſome lawes haue been promulgate againſt it.

Octauius Auguſtus, was greatly reproched of the Writers of his tyme, for his greate delight in gamyng, notwithſtandyng, his manifold vertues beſides.

Cicero, obiected to Marcus Antonius, his often gamyng, as a note of infamie vnto hym.

The infamie purchaſed by gamyng.

The noble Lacedemonians ſent their Ambaſſadours to Corinth, to conclude a peace, who cõmyng thether, and findyng the people plaiyng at Dice and Cardes, and vnthriftie games, returned backe againe (infecta pace) their peace vnconcluded, ſaiyng: it ſhould neuer bee reported, that thei would ioyne in league with Dice players and Gameſters.

The ſame Lacedemonians, ſent to Demetrius in deriſion of his Dice plaiyng, a paire of Dice of golde.

Sir Thomas Eliot (that worthie Knight) in his Booke of gouernaunce, aſketh: who wil not thinke him a light man of ſmall credite, diſſolut, remiſſe and vaine, that is a Dice plaier, or gameſter.

Publius ſaieth. Quantò peritior eſt aleator in ſua arte, tanto nequior eſt, & vita & moribus. *How muche connynger a man is in gamyng, and Diceplaiyng, ſo muche corrupter he is bothe in life and maners.* Iuſtinian made a lawe, that none ſhould plaie at Dice, or Cardes for no cauſe, neither priuately, nor openly.

Lawes againſt gamyng.

Alexander Seuerus, baniſhed all Gameſters out of his dominions. And if any were founde plaiyng, their goodes were confiſcate, and thei counted as madde men euer after, neuer truſted, nor eſteemed of any.

Ludouicus,

Ludouicus, ordeined that all Gamesters ſhould departe his lande, for feare of corruptyng of others.

Kyng Richard the ſecond, forbad all kinde of gamyng, and namely Dice playyng.

Kyng Henry the fourth ordeined, that euery Dice playier ſhould bee impriſoned ſixe daies, for euery ſeuerall tyme he offended in gamyng. Puniſhment for gamyng.

Kyng Edward the fourthe ordeined, who ſo kept gamyng houſes, ſhould ſuffer impriſonmēt three yeres, and forfaite twentie pounde, and the plaiers to bee impriſoned twoo yeres, and forfaite tenne pounde. The penaltie for thoſe that keepe gaming houſes.

Kyng Henry the ſeuenth ordeined, that euery Dice plaier ſhould bee impriſoned all a daie, and the keeper of the Dicyng houſe, to forfaite for euery offence ſixe ſhillinges eight pence, and to be bound by Recognizance to good behauior.

Kyng Henry the eight ordeined, that euery one that kepte Dicyng houſes, ſhould forfaite fourtie ſhillynges, and the plaiers to forfaite ſixe ſhillynges eight pence: with many good Lawes and ſanctions, ſet forthe againſt this ragyng abuſe of gamyng, whiche to auoide tediouſneſſe I omitt, beſechyng the Lorde to roote vp, and ſupplant theſe, and all other ſtumblyng blockes in his Churche, what ſoeuer.

Spud. As I remember, in the Catalogue of abuſes before, you ſaied, the Sabbaoth daie was prophaned, by Bearebaityng, Cockefightyng,

Haukyng, Huntyng, keepyng of Faires, Courtes, and Markettes vpon the saied daie. Is it not lawfull then to followe theſe exerciſes, vpon the Sabbaoth daie neither?

¶ Beare baityng and other exercises, vſed vnlawfully in Ailgna. Philo.

THeſe Heathnicall exerciſes vpō the Sabbaoth daie, whiche the Lorde would haue conſecrated to holie vſes, for the glorie of his Name, and our ſpirituall comforte: are not in any reſpecte tollerable, or to bee ſuffered. For the baityng of a Beare, beſides that it is a filthie, ſtinkyng, and lothſome game, is it not a daungerous, and a perilous exerciſe? wherein a man is in danger of his life, euery minute of an houre whiche thyng though it were not ſo, yet what exercile is this meete for any Chriſtian? What Chriſtiā harte can take pleaſure to ſee one poore beaſt to rent, teare, and kill an other, and all for his fooliſh pleaſure? And although thei be bloudie beaſts to mankind, and ſeeke his deſtruction, yet wee are not to abuſe them, for his ſake who made them, and whoſe creatures thei are. For notwithſtandyng that thei be euill to vs, & thirſt after our bloud, yet are thei good creatures in their own nature and kind, and made to ſet forth the glorie, power, and magnificence of our God, and for our vſe, and therefore for his ſake wee ought

No Creature to be abuſed.

ought not to abuſe them. It is a common ſaiyng amongeſt all men, boꝛowed from the Frenche: Qui aime Iean, aime ſon chien, *Loue me, loue my Dogge:* ſo loue God, loue his Creatures.

If any ſhould abuſe, but the Dogge of an other mans, would not he who oweth the Dogge, think that the abuſe thereof reſulteth to himſelf? And ſhall wee abuſe the Creatures of God, yea, take pleaſure in abuſing thē, and yet thinke that the contumely doen to them, redoundeth not to hym who made them? But admit it were graunted that it were lawfull to abuſe the good Creatures of God, yet is it not lawful foꝛ vs to ſpend our golden yeres in ſuche idle and vaine exerciſes daily and hourely, as we doe. And ſome who take themſelues foꝛ no ſmall fooles are ſo farre aſſotted, that thei will not ſtick to keepe a dozen, oꝛ a ſcoꝛe of greate Maſtiues, to their no ſmall charges, foꝛ the maintenaunce of this goodly game (foꝛſooth) and will not make any bones of twentie, foꝛtie, yea, an hundꝛed pound at once to hazard at a bait: with fight Dogge, fight Beare the Deuill parte all. And to be plaine, I thinke the Deuill is Maiſter of the Game, Beareward and all. A goodly paſtime (foꝛſoothe) woꝛthie of commendation, and well ſittyng theſe Gentlemen of ſuche reputation. But how muche the Loꝛde is offended foꝛ the pꝛophanatiō of his Sabaoth by ſuche vnſauoꝛie exerciſes, his heauenly Maieſtie of late hath reueiled, pouring foꝛth his heauie

God is abuſed when his Creatures are miſuſed.

Keepyng of Maſtiues and Bandogs.

heauie wrath, his fearfull iudgement, and dreadfull vengeaunce vppon the Beholders of these vanities.

A fearfull Example of God his Iudgement vpon the prophaners of the Sabbaoth daie.

VPpon the thirteene daie of Januarie last, beyng the Sabbaoth daie. Anno. 1583. the People, Men, Women and Children, both yong and olde, an infinite number, flocking to those infamous places, where these wicked exercises are vsually practised (for thei haue their Courts, Gardens, and Yardes for the same purpose) and beyng all come together, and mounted aloft vppon their Scaffoldes, and Galleries, and in middest of all their iolitie and pastime, all the whole Buildyng (not one sticke standyng) fell downe with a most wonderfull and fearfull confusion. So, that either two or three hundred men, women and children (whereof seuen were killed dead) were some wounded, some lamed, and othersome bruised and crushed, almost to the death. Some had their braines dasht out, some their heades all to quasht, some their legges broken, some their armes, some their backes, some their shoulders, some one hurt, some an other. So, that you should haue heard a wofull crie, euen pearcing the Skies, Parents bewailyng their Children, Children their louyng Parentes: Wiues their

A wofull crye.

their [illegible]al bandes, and Houſbandes their Wiues, marueilous to behold. This wofull ſpectacle and heauie iudgement, pitiful to heare of, but moſt ruefull to beholde, the Lorde ſent downe from Heauen, to ſhew vnto the whole world how greeuouſly he is offended with thoſe that ſpende his Sabbaoth in ſuche wicked exerciſes, in the meane tyme leauyng his Temple deſolate and emptie. God graunt al men, maie take warning hereby to ſhun the ſame, for feare of like or ſharper Iudgement to come.

¶ *A fearfull Iudgement of God, ſhewed at the Theaters.*

THe like Iudgement (almoſt) did the Lord ſhewe vnto them a little before, beyng aſſebled at their Theaters, to ſee their baudie Enterludes, and other trumperies practiſed. For, he cauſed the yearth mightely to ſhake and quauer, as though all would haue fallen downe: wherat the people ſeze amazed, ſome leapt down (frō the top of the Turrets, Pinacles, and Towers, where thei ſtood) to the grounde, whereof ſome had their legges broke, ſome their armes, ſome their backes, ſome hurt one where, ſome an other, and many ſore cruſht and bruſed: but not any, but thei went awaie ſore afraied, and wounded in conſcience. And yet can neither the one, nor the other, fraie them from theſe deuiliſhe exerciſes, vntill the Lorde conſume them all in his wrath:

A wofull ſpectacle.

wrath: whiche God forbid. The Lord of his mercie, open the eyes of the Maiestrates, to plucke downe these places of abuse, that God maie bee honoured, and their consciences vnburthened.

¶ *Cockfightyng in Ailgna.*

Cockfightyng vpon the Sabaoth.

BEsides these exercises, thei flock thick and threefolde to the Cockfeightes, an exercise nothyng inferiour to ỳ rest, where nothyng is vsed, but swearing, forswearing, deceit, fraud, collusion, cosenage, skoldyng, railyng, conuicious talkyng, fightyng, brawlyng, quarrelyng, drinkyng, whoryng, and whiche is worst of all, robbing of one an other of their goodes, and that not by direct, but indirect meanes and attẽptes. And yet to blaunch and set out these mischeefes withall (as though thei were vertues) thei haue their appointed daies and set houres, when these deuilries must be exercised. Thei haue houses erected to that purpose, Flagges and Ensignes hãged out, to giue notice of it to others, and proclamation goes out to proclaime the same, to the ende that many maie come to the dedication of this solemne feast of mischeefe.

Appointed tymes for exercise of deuilrie.

¶ *Hawking and Hunting in Ailgna.*

Hawking and huntyng vpõ the Sabaoth.

AND as for Hawkyng and Huntyng vpon the Sabbaoth daie, it is an exercise vpon that day, no lesse vnlawful then the other.

For,

For, no man ought to ſpende any daie of his life, muche leſſe euery daie in his life, as many doe, in ſuche vaine and idle paſtimes. Wherefore, let Gentlemen take heed, for be ſure accounts muſt be giuen at the daie of Iudgement for euery minut of tyme, bothe how thei haue ſpent it and in what exercises. And let them be ſure no more libertie is giuen them, to miſpend an houre, or one iote of the Lorde his goodes, then is giuen to the pooreſt, and meaneſt perſon that liueth vpon the face of the earth. I neuer read of any in the volume of the ſacred Scripture that was a good man, and a Hunter.

No more libertie giuen to one then an other for miſpendyng of their goods

Eſau, was a great Hunter, but a reprobat. Iſmaell, a greate Hunter, but a miſcreant. Nemrode, a greate Hunter, but yet a reprobate, and a veſſel of wath. Thus I ſpeake not to condemne Hawkyng and Huntyng altogether, beyng vſed for recreation, now and then, but againſt the continuall vſe thereof daylie, hourely, weekly, yerely, yea, all the tyme of their life, without intermiſſion. And ſuche a felicitie haue ſome in it, as thei make it all their ioye, beſtowing more vpon Hawkes and Houndes, and a ſort of idle lubbers to followe them in one yeare, then thei will imparte to the poore members of Chriſt Ieſus in ſeuen yeres, peraduenture in al the daies of their life. So long as man in Paradize perſiſted in innocencie, al beaſts what ſoeuer, were obedient to hym, and came and proſtrated themſelues be-

No good Hunters, in ſcripture.

Coſt beſtowed in Hawkes and dogs.

fore

fore hym. But euer since his fall, thei haue fled from hym, and disobeied hym, because of his sin: that seyng he disobeyed the Lord, thei againe disobeyed hym. For, so long as man obeyed God, so long thei obeyed hym: but so soone as man disobeyed God, thei disobeyed hym, and became enemies to hym, as it were seekyng to reuenge the iniurie which man had doen vnto God, in disobeyng his lawes. Wherefore, the cause why al beasts doe flye from vs, and are become enemies to vs, is our disobedience to the Lorde, which we are rather to sorrowe for, then to hunt after their deathes by the sheddyng of their bloud. If necessitie or want of other meates inforceth vs, to seke after their liues, it is lawfull to vse them in the feare of God, with thankes to his Name: but for our pastymes, and vaine pleasures sake, wee are not in any wise to spoile or hurte them.

When all beastes were obedient to man & wherfore thei rebell.

For pleasure sake onely no man ought to abuse any of the creatures of God.

Is he a Christiã man, or not rather a Pseudochristian, that delighteth in blood? Is he a Christian, that spendeth all his life in wanton pleasures, and pleasaunte delightes? Is he a Christian that buieth vp the Corne of the poore, tournyng it into bread (as many doe) to feede Dogges for his pleasure? Is he a Christian, that liueth to the hurte of his Neighbour, in treadyng and breakyng doune his Hedges, in castyng open his gates, in tramplyng of his Corne, and otherwise, in preiudicyng hym, as Hunters dooe? Wherefore God giue them grace to see to it, and to mende it betymes,

Hurt by huntyng to poore men.

betymes, ere it bee too late, for thei knowe, mora trahit periculum, *Delaie bringeth daunger*. Lett vs not deferre to leaue euill, and to doe good leaſt the wrathe of the Lorde be kindled againſt vs, and conſume vs, from the vpper face of the Yearth.

Of Markettes, Faires, Courtes, and Leetes vpon the Sabbaoth daie in Ailgna.

Spud.

WHat ſaie you to keepyng of Markettes, of Faires, Courtes and Leetes vpon the Sabaoth daie? Thinke you it is not lawfull to vſe theſame vpon any daie? Not lawfull to keepe Courts, Leets Markets, and Fayres, vpon the Sabaoth daie.

Philo. No truely, for can man ſerue God and the Deuill together, can wee carrie to God, and Ferrie to the Deuill, can wee ſerue twoo Maiſters, and neither offende the one, nor the other? Can wee ſerue God and Mammon? Can wee pleaſe God and the worlde, bothe at one tyme? The Lorde will not bee ſerued by peecemeale, for either he will haue the whole manne, or els none. For ſaieth he, *Thou ſhalte loue the Lorde thy God with all thy ſoule, with all thy minde, with all thy power, with all thy ſtrengthe*, and ſo forthe, or els with none at all. Then, ſeeyng that we are to giue ouer our ſelues, ſo wholly and totally to the ſeruice of God, all the daies of our life, but eſpecially vpon the Sabbaoth daie, beyng conſe-

Abuse of the Sabaoth by Fayres and Markets.

crate to that ende, we maie not intermedle with these prophane exercises vpon that daie. For, it is more then manifest that these Faires, Markettes, Courtes and Leetes vpon the Sabaoth daie, are not onely a hinderaunce vnto vs, in the true seruice of God, and an abuse of the Sabaoth but also lead vs the pathwaie to Hell. For what coulonage is not there practized? What falshod, deceipt, and fraude, is not there exercised? What dissimulation in bargainyng? What settyng foorthe of fucate and deceiuable wares is not there vsed? What Lyng, Swearyng, forswearyng, Dronkennesse, Whoredome, Theste, and sometymes Murther, either there, or by the waie thether, is not euery where cõmitted? In Courtes and Leetes, what enuie, malice and hatred is nourished? What expostulation, railyng, skoldyng, Periuryng, and Reperiuryng is maintained? What Oppression of the poore, what Fauouryng the riche? What Iniustice, and Indirecte dealyng? What Bribyng, Deceiuyng, what Polyng and Pillyng is there practised? It would make a Christian harte to bleed in beholdyng it. And yet notwithstanding, we must haue these goodly Pageauntes plaied vpon the Sabbaoth daie (in a wanion) because there are no mo daies in the Weeke. And hereby the Sabbaoth is contaminate, Gods woorde contemned, his Commaundementes disanulled, his Sacramẽtes conculcate, his ordinaunces neglected, and

The euill in Fayres and Markets.

The euilles in Courtes and Leetes practised.

in

in ſumma, his blood trode vnder feete, and all miſcheef maintained.

¶ *Plaiyng at Footeball* in Ailgna.

Spud.

IS the plaiyng at Footeball, Readyng of merie bookes, and ſuche like delectations, a violation or prophanatiō of ỹ Sabaoth daie?

Plaiyng at Footeball.

Philo. Any exerciſe, whiche withdraweth vs from godlineſſe, either vpon the Sabbaoth, or any other daie els, is wicked, and to be forbidden. Now, who is ſo groſſely blinde, that ſeeth not, that theſe aforeſaied exerciſes, not onely withdrawe vs from godlineſſe and vertue, but alſo haile and allure vs to wickedneſſe and ſinne: for as concernyng Footeball plaiyng: I proteſt vnto you, it maie rather bee called a freendly kinde of fight, then a plaie or recreation. A bloodie and Murtheryng practiſe, then a fellowlie ſporte or paſtyme. For, dooeth not euery one lye in waite for his aduerſarie, ſeekyng to ouerthrowe hym, and to picke hym on his noſe, though it bee vpon harde ſtones, in ditche or dale, in valley or hill, or what place ſo euer it be, he careth not, ſo he maie haue him doune. And he that can ſerue the moſte of this faſhi n, he is counted the onely fellowe, and who but he? So that by this meanes, ſometymes their neckes are broken, ſometymes their backes, ſometymes their legges, ſometime their armes,

Footeball, a freendly kinde of fight.

Hurt by Foote ball plaiyng.

armes, sometyme one parte thrust out of ioynte, sometyme an other, sometyme their Noses gush out with blood, sometyme their eyes starte out: and sometymes hurt in one place, sometymes in an other. But who so euer scapeth awaie the best goeth not scotfree, but is either sore wounded and bruised, so as he dieth of it, or els scapeth very hardlie: And no meruaile, for thei haue sleightes to meete one betwixt twoo, to dashe hym against the harte with their elbowes, to hitte hym vnder the shorte Ribbes, with their griped Fistes, and with their knees, to catche him vpon the hip, and to picke him on his necke, with an hundred suche murderyng deuises: And hereof groweth enuie, malice, rancor, cholour, hatred, displeasure, enmitie, and what not els: And sometymes fightyng, braulyng, contention, quarrell pickyng, murther, homicide, and greate effusion of blood, as experience daiely teacheth.

Foote ball playing a murtheryng plaie.

Is this murtheryng plaie, now an exercise for the Sabbaoth daie: Is this a Christian dealyng, for one brother, to maime and hurte an other, and that vpon prepensed malice, or sett purpose: Is this to doo to an other, as wee would wish an other to doe to vs, GOD make vs more carefull ouer the bodies of our brethren.

Readyng of wicked bookes

in Ailgna.

Philo.

And

AND as for the Readyng of wicked bookes, thei are vtterlie vnlawfull, not onely to bee reade, but once to bee named, and that not (onelie) vpon the Sabbaoth daie, but alſo vpon any other daie: as whiche tend to the diſhonour of God, depꝛauatiõ of good maners, and coꝛruption of Chꝛiſtian ſoules. Foꝛ, as coꝛrupte meates doe annoye the ſtomacke, and infecte the bodie, ſo the readyng of wicked and vngodlie bookes (whiche are to the minde, as meate is to the Bodie) infecte the Soule, and coꝛrupte the minde, hailing it to deſtruction: if the great mercie of God bee not pꝛeſent. Readyng of wicked bookes. The euill cõming by readyng euill bookes.

And yet notwithſtandyng, whoſoeuer will ſet Penne to Paper now a daies, how vnhoneſt ſoeuer, oꝛ vnſemelie of Chꝛiſtian eares his argument bee, is permitted to goe foꝛwarde, and his woorke plauſiblie admitted, freendlie licenſed, and gladlie impꝛinted, without any pꝛohibition, oꝛ contradiction at all: whereby it is growen to this iſſue, that bookes and pamphlettes of ſcurrilitie and baudꝛie, are better eſteemed, and moꝛe vendible, then the godlieſt and ſageſt bokes that bee: But if it bee a godlie treatiſe, repꝛouing vice, and teaching vertue, awaie with it, foꝛ no manne (almoſte) though thei make a flouriſhe of vertue, and godlineſſe, will buie it, noꝛ (whiche is leſſe) ſo muche as once touche it. This maketh the Bible, that bleſſed Booke of God, to bee ſo little eſteemed. That woꝛthie Booke of *Martyres*,

made by that famous Father and excellent Instrumēt in God his Church, Maister Ihon Foxe, so little to be accepted, and al other good bookes little or nothyng to be reuerenced: whilest other toyes, fantasies, and bableries, wherof the world is ful, are suffered to be ꝓynted. These ꝓophane Schedules, sacrilegious Libels, and hethnicall Pamphlets of toyes and bableries (the Authors whereof maie vendicate to themselues no small commendations, at the handes of the Deuill for inuentyng the same) corrupt mens myndes, peruert good wittes, allure to bawdrie, induce to Whoredome, suppꝛésse Uertue, and erect Uice: whiche thyng how should it bee otherwise? For are thei not inuēted and excogitat by Belzebub, written by Lucifer, licenced by Pluto, ꝓynted by Cerberus, and set abroach to sale by the infernall Furies themselues, to ỹ poysoning of the whole world. But let the Inuentors, the Licensors, the Pꝛinters, and the sellers of these vaine toies, and more then Hethnicall impieties take heede, for the bloud of all those whiche perishe or take hurt through these wicked bookes, shalbe powred vpon their heades at the daie of Judgement, and be required at their handes.

Spud. I ꝓaie you how might all these inormities, and abuses be reformed? For, it is to small purpose to shewe the abuses, except you shewe withall how thei might be amended.

Philo. By puttyng in ꝓactize and executyng those

thoſe good lawes, wholſome ſanctiõs, and Godly Statutes, whiche haue beene heretofore, and daylie are ſet forthe and eſtabliſhed, as God bee thanked, there are many: The want of the due execution whereof, is the cauſe of all theſe miſchiefes, whiche bothe rage and raigne amongeſt vs.

Spud. What is the cauſe why theſe lawes are not executed, as thei ought to be?

Philo. Truely I can not tell, except it be thorowe the negligence, and contempt of the inferiour Magiſtrates. Or els, perhappes (whiche thyng happeneth now and then) for money they are bought out, diſfranchized and diſpenſed with al, for as ỹ ſaiyng is: Pecunia omnia poteſt, *Money can do all thynges.* And yet notwithſtandyng, ſhall it be doen inuiſibly in a Cloude (vnder benedicitie I ſpeake it) the Prince beyng borne in hande, that the ſame are duely executed. This fault is the corruption of thoſe that are put in truſt to ſee them executed, as I haue tolde you, and (notwithſtandyng) doe not.

Spud. This is a greate abuſe doubtleſſe, and worthie of great puniſhment.

Philo. It is ſo truely, for if thei be good lawes tending to the glorie of God, the publique weale of the Countrey, and correctiõ of vice, it is great pitie that money ſhould buy them out. For what is that els, but to ſell vertue for lucre: Godlines for droſſe, yea, mens ſoules for corruptible mo-

ney: Therefore, those that sell them, are not onely Traitors to God, to their Prince and Countrey, but are also the Deuilles Marchauntes, to ferrie the bodies and soules of Christians, as it were in Charons Boate, ouer the Sea of this world to the Stigian floud of Hell, burnyng with fire and Brimstone for euer. And those that buye them are Traitours to God, their Prince and Countrey also. For if the lawes were at the first good (as God be praised the most of the lawes in Ailgna be) why should thei be suppressed for money, and if thei were euill, why were thei diuulged, but had rather been buried in the wombe of their Mother before thei had euer seen the light. And why were lawes constitute, but to be executed: Els it were as good to haue no lawes at all (the people liuyng orderly) as to haue good lawes, and them not executed.

The Prince ordeining a lawe, maie lawfully repeale and adnull the same againe, vpon speciall causes and considerations, but no inferiour Magistrate or Subiect what soeuer, may stopp the course of any lawe made by the Prince, with out daunger of damnation to his owne soule, as the word of God beareth witnesse. And therfore, woe bee to those men, that will not execute the sentence of the lawe (beeyng so Godly, and so Christian as thei be in Ailgna) vpō Malefactors and offenders. Uerely, thei are as guilty of their blood before God, as euer was Iudas of the death

of

of Chriſt Jeſus.

Spud. Seeyng it is ſo, that all fleſhe hath corrupted his waie before the face of God, and that there is ſuche abhomination amongeſt them, I am perſwaded the daie of Judgement is not far of. For when Iniquitie ſhall haue filled vp his meaſure, then ſhall the ende of all appeare, as Chriſt witneſſeth in his Euangelie.

Philo. The daie of the Lorde can not bee farre of, that is moſte certaine: For what wonderfull portents, ſtraunge miracles, fearfull ſignes, and dreadful Judgements hath he ſent of late daies, as Preachers and foretellers of his wrathe due vnto vs, for our impenitencie and wickedneſſe of life. Hath he not cauſed the earth to tremble and quake? the ſame earth to remooue from place to place? the Seas and Waters to roare, ſwel and burſt out, and ouerflowe their bankes, to the deſtruction of many thouſands? Hath he not cauſed the Elements and Skyes, to ſend forth flaſhing fire? To raine doune Wheat, a wonderful thing as euer was heard, and the like? Hath he not cauſed wonderful Eclipſes in the Sunne & Moon, with moſte dreadfull Coniunctions of Starres and Planets, as ỹ like this thouſand yeres, haue not been heard of? Haue not the Cloudes diſtilled doune aboũdance of raine and ſhowres, with all kind of vnſeaſonable weather, to the deſtroying (almoſt) of all thinges vpon the earth? Haue we not ſeen Commettes, blaſing Starres, firie

Drakes, men, fighting in the aire, most fearfully to beholde: Hath not Dame Nature her self denied vnto vs her operation, in sending forth aboytiues, vntimely birthes, vggle some Monsters, and fearful mishapen Creatures both in mã and beast. So, that it seemeth all the Creatures of God are angry with vs, and theaten vs with destruction, and yet we are nothing at all amended (alas) what shall become of vs: Remember wee not there is a God that shall iudge vs righteously: That there is a Deuill, who shall torment vs after this life vnspeakably, if we repent not: At that daie, the wicked shall finde that there is a Materiall Hell, a place of all kindes of tortures, wherein thei shall be punished in fire and Brimstone, amongest the terrible companie of vggle some Deuilles world without end, how light so euer thei make account of it in this worlde. For some suche there be, that when thei heare mentiõ of Hel, or of the paines therof in the other world, thei make a mock at it, thinkyng thei be but metaphorical speaches, onely spoke to terrifie vs withal, not otherwise. But certaine it is, as there is a God, that will reward his children, so there is a Deuill that will renuncrat his seruauntes: And as there is a Heauen, a Materiall place of perfect ioye prepared for the Godly, so there is a Hell, a Materiall place of punishment for the wicked and reprobate, prepared for the Deuill and his Angelles, or els the worde of God is in

no wiſe to be credited: which blaſphemie, once to thinke, God keepe all his Children from.

Spud. But thei will eaſily auoyd this, for thei ſaie, it is writ, at what time ſoeuer a ſinner doeth repent him of his ſinne, I will put all his ſin out of my remembraunce ſaith the Lord. So that, if thei maie haue three wordes at the laſt, thei will wiſh no more. What think you of theſe felowes?

Philo. I think them no men, but Deuilles, no Chriſtians, but worſe then Tartarians, and more to be auoyded then the poyſon of a Serpent: for the one ſlaieth but the bodie, but the other, bothe bodie & ſoule for euer. Wherfore, let euery good Chriſtian man take heede of them, and auoyde them. For it is truely ſaied, cum bonis bonus eris, & cum peruerſis, peruerteris: *with the good, thou ſhalt learne good, but with the wicked, thou ſhalt be peruerted.*

Spud. Do you think thē, that that cannot be a true repētance, which is deferred to ỹ laſt gaſpe.

Philo. No truely: For true repentaunce muſt ſpring out of a liuely faithe, with an inwarde lothing, hating and deteſting of ſinne. But this deferred repentance ſpringeth not of faithe, but rather of the feare of death whiche he ſeeth imminent before his eyes, of the grief and tediouſneſſe of paine, of the horror of hel, and feare of God his ineuitable iudgemēt, which he knoweth now he muſt needes abide: And therefore, this can be no true repentance. For there is two maner of repen-

pentances, the one a true repentance to life, the other a false repentance to death: As we may see by Iudas, who is said, to haue repented, & whiche is more, to haue confessed his fault, and which is most of al, to haue made restitution, and yet was it a false repentance. And why? because it spāg not out of true faith, but as before. Peter repented, and wept bitterly, and was saued thereby, though he neither made confession, nor satisfaction: and why? because it sprang of a true and liuely faith. So these felowes may saie thei repēt, but except it be a true repentance springyng of faithe, it can serue them no more to life, then the pretensed repentaunce of Iudas did serue hym to saluation. Let them beware, for Caine repented, yet is he condemned. Esau did repent, yet is he condemned. Antiochus did repent, yet is he condemned. Iudas did repent, yet is he condemned, with infinite moe: and why so? because their prolonged repentance sprang not of faith, &c. Thus thei may see, that euery light affection, is no true repentance: And that it is not enough to saie at the last, I repent, I repent. For, vnlesse it bee a true repentance indeed, it is worth nothing. But indeed, if it were so, that man had, liberum arbitrium, *free will of himself*, to repent truely when he would, and ỳ God had promised in his word to accept of that repentance, it were an other matter. But repentance is, donum Dei, *the gift of God*, de sursum veniens a patre luminum, *com-*

myng

myng from aboue from the Father of light: and therefore it is not in our powers, to repent when wee will. It is the Lorde that giueth the gifte, when, where, and to whō it ſhall pleaſe hym: and of hym are wee to craue it inceſſauntly, by faithfull prayer, and not otherwiſe to preſume of our owne repentaunce, when in deede wee haue nothyng leſſe, then a true repentaunce.

Spud. Then thus muche I gather by your woordes, that as true repentance (whiche is a certaine inwarde greefe, and ſorrowe of the harte, conceiued for our ſinnes, with a hatred and loathyng of the ſame) ſerueth to ſaluation through the mercy of God in Chriſt, ſo fained repentance ſaueth not from perditiō. And therefore, we muſt repent daiely and hourely, and not to deferre our repentaunce to the laſt gaſpe, as many doe, then whiche, nothyng is more perilous.

Philo. True it is, for maie not he bee called a greate foole, that by deferryng and prolongyng of repentaunce to the laſte caſte (as thei ſaie) wil hazard his bodie and ſoule, to eternall damnatiō for euer? Wheras by daiely repentance he maie aſſure hymſelf, both of the fauour of God, and of life euerlaſtyng (by faithe) in the mercie of God, through the moſte precious blood of his deare Soonne, Jeſus Chriſte, our alone Sauiour and Redemer, to whom bee praiſe for euer.

Spud. Now muſt I needes ſaie, as the Wiſe Kyng Salomon ſaied, all thynges are vaine and

ynges
ine and
e it self.

transitorie, and nothyng is permanent vnder the Sunne, the workes of men are vnperfecte, and lead to destruction, their exercises are vaine, and wicked altogether. Wherefore, I settyng apart all the vanities of this life, will from henceforth consecrate my self to the seruice of my God, and to followe hym in his Woorde, whiche onely is permanent, and leadeth vnto life.

And I moste hartely thanke the Lorde God for your good companie this daie, and for your graue instructions, promisyng by the assistance of God his grace, to followe and obeye them to my possible power, all the daies of my life.

oyes of
se tread
ath to
.

Philo. God giue you grace so to doe, and euerie Christian man els, and to auoide all the vanities, and deceiuable pleasures of this life, for certainly they tread the path to eternall destruction bothe of bodie and soule for euer, to as many as obeye them. For, it is vnpossible to wallowe in the delightes and pleasures of this Worlde, and to liue in ioye for euer in the Kyngdome of Heauen. And thus we haupng spent the daie, and also cõsummate our iourney: we must now depart, beseechyng God, that we maie bothe meete again in the Kyngdome of heauen, there to raigne and liue with hym for euer, through Jesus Christ our Lorde, to whom with the Father, and the holie Spirite bee all honour and glorie for euermore. Amen.

FINIS.

Peruſed, aucthoriſed, and al-
lowed, accordyng to the order
appointed in the Quee-
nes Maieſties
Iniunctio-
ons.

At London

Printed by Richard Jones: dwellyng
at the Signe of the Roſe
and the Croune, neere
vnto Holborne
Bridge.
1583.